

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

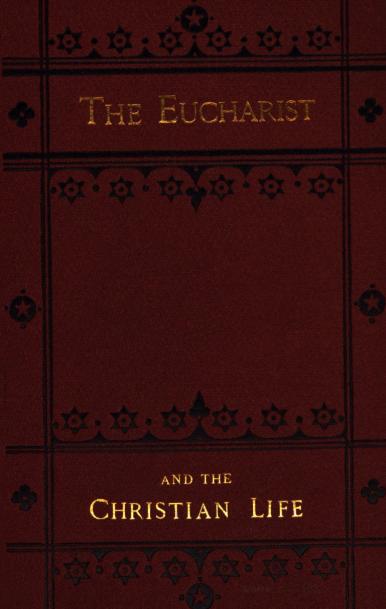
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

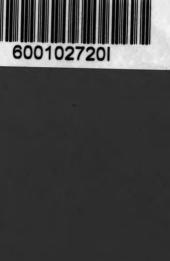
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/







THE EUCHARIST

AND

THE CHRISTIAN LIFE.

THE EUCHARIST

AND

THE CHRISTIAN LIFE.

TRANSLATED FROM THE FRENCH OF

MONSEIGNEUR DE LA BOUILLERIE,

Archbishop of Perga, Coadjutor of Bordeaux.

BY

L. C.





Xondon:

R. WASHBOURNE, 18 PATERNOSTER BOW. 1875.

138. i. 226



INTRODUCTION.

N my sermons and writings I have often remarked "that the Eucharist is, as it were, the centre of Christian life; that It teaches us our chief desires and makes us love them; that It pervades, and unites in Itself all the grace that is necessary to us; that It communicates to the whole of religion a marvellous efficacy and a charm of which It alone has the secret."

This little book is simply the development of this thought. For a long time I have had the habit, very sweet to me, of referring everything to the Eucharist. In this way at one time, while meditating on the Holy Gospel, I delighted to discover in each page the loving impression of the God of the Tabernacle; and the words of Holy Writ easily furnished me with a kind of little Eucharistic Gospel, which, skilfully treated by the hand of a friend, has perhaps been of some use to souls.*

Later on, in opening a book not less divine — that of nature — I have had no difficulty in recognising in each created object an image and a type of the God of the Eucharist; and all the visible things which, according to the Apostle,† have been given us that we may the better understand those that are invisible, have especially been of use to me in helping me better to taste and see the sweetness of the mysteries of the altar.†

^{* &}quot;Meditations sur l'Eucharistie." † Romans i. 20. † "Etudes sur le Symbolisme de la Nature."

How easy has it been to me since then, in studying the Christian life, only to see in it the reflection of the Holy Eucharist!

The Eucharist is dear to many souls, but its use does not perhaps exert a sufficient influence on the lives of the greater number.

To show how frequenting the Eucharist may penetrate the whole Christian life is the object which I have proposed to myself.

If I ventured to offer this work as a very small copy of a great model, I should say that I had wished to write a kind of Introduction to the Devout Life by the Holy Eucharist.

Devotion, according to the teaching of the . Angelical Doctor,* is our own willingness to serve God.

But our willingness is never so great as when "the love of Jesus Christ presses us,"† and the most pressing love of the

^{* 2. 2. 9. 82.} a. 1. † 2 Corinthians v. 14.

Saviour towards us is that which He shows us in the sacrament of the altar.

Oh! show me a soul which communicates piously and frequently! The Eucharist will soon lead it into the paths of the most solid and sublime devotion.

After the example of S. François de Sales, I have chosen a familiar form, that of conversation with a Christian soul.*

Again, like the holy Bishop of Geneva,† I wish to instruct not only those who live in solitude, but also those whose condition is that of ordinary Christians living in the world. Both have need of the Eucharist; and there is not amongst them one whom this divine sacrament has not the power to make holier and happier.

Thus amongst the thousand means of

^{*}Some of the conversations have been preached in the form of conferences in my episcopal city.

[†] Introduction to the Devout Life-Preface.

sanctification which God gives us, I have preferred choosing the Eucharist to guide the Christian soul.

"The flower girl Glycera knew so well how to vary the arrangement of her flowers, that with the same flowers she made a great variety of nosegays."*

As for me, Christian reader, I only offer you one flower, the flower of the field, the lily of the valley,† the Holy Eucharist. But this single flower has so many different perfumes, and its shades are so diverse, that it is sufficient in itself to delight every soul, and render it beautiful before God.

* Introduction to the Devout Life—Preface.
† Canticles ii. 1.



CONTENTS.

				I.			PAGE
тне	EUCHARIST	AND	THE	CHRISTIAN	HEART		1
				II.			
THE	EUCHARIST	AND	снп	DH00D	•••		21
				ш.			
THE	EUCHARIST	AND	PRAY	ER	•••	•••	41
				rv.			
THE	EUCHARIST	AND	LABO	OUR	•••	•••	67
				v.			
THE	EUCHARIST	AND	THE	KEEPING O	F THE	COM-	
	MANDMENTS	•	••		•••	•••	83
				vi.			
THE	EUCHARIST	AND	THE	CHRISTIAN	VIRTU	ES	109

Contents.

	VII.							
THE	EUCHARIST AND CHARITY	•••	131					
	viii.							
THE	EUCHARIST AND POVERTY		149					
	IX.							
THE	EUCHARIST AND SOLITUDE		173					
	х.							
THE	EUCHARIST AND FAMILY LIFE		195					
	XI.		,					
THE	EUCHARIST AND LIFE IN THE WORLD		219					
								
THE	XII. EUCHARIST AND SUFFERING		241					
- 1113	AND BUSE BEARING		MIT.					
XIII.								
THE	EUCHARIST, DEATH, AND HEAVEN		261					

I. THE EUCHARIST AND THE CHRISTIAN HEART.



THE EUCHARIST AND THE CHRISTIAN HEART.

"Pone me ut signaculum super cor tuum." "Put me as a seal upon thy heart."—Cant. viii. 6.

T.



WHAT a sweet and powerful influence the Eucharist exercises over our

heart!

Can one imagine the Christian heart without associating with it the Eucharist? Can one mention the Eucharist without thinking of what it is to the heart? To speak at the same time of the Eucharist and the heart, this is not separating what God has joined together; and to meditate on the mysteries of the heart and on the mysteries of the

4 The Eucharist and the Christian Life.

Eucharist helps us to understand better both the former and the latter.

Our heart is the blessed soil where the Christian life germinates and grows. It is through the heart that we are Christians.

But what is the seed which enriches the soil of our hearts? It is the holy Eucharist. This it is which, dwelling in us, teaches and fashions our heart to become more thoroughly Christian.

O Christian soul! in developing these two thoughts, I would speak to you of the connection, so full of delight, which God has been pleased to establish between the Eucharist and the heart. Before entering upon the details of the Christian life, it is necessary that I should speak of the two principal elements of it—the heart and the Eucharist.

II.

I have said that it is the heart which makes us Christians. Do not let us complain of this, O Christian soul! After all, what there is best in us, and what it is most easy for us to direct towards what is right, is the No doubt, mind, understanding, heart. imagination, and memory are great gifts: but they are very rare. Then what trouble. what difficulties, what studies, before they are developed! And, again, these brilliant talents give some occasion to pride, and God hates pride. With much mind, with much talent. and with genius, even, one may still be a had man.

If we would turn our thoughts from our talents to our deeds; these latter are, in truth, so insignificant, that they are not worth dwelling on. Our greatest works soon pass away from the memory of man; and which of our acts of every day do we think likely to attract the eye and notice of God? Happily, O Christian soul! what God looks at in us is the heart. Dominus intuetur cor!* I love to have it so.

I know not if I deceive myself, but it * 1 Kings xvi. 7.

6

appears to me that, generally speaking, one has some heart, and that, always supposing one has a fairly good disposition, one shows it in a thousand ways. One loves a mother, a father, a brother, a sister, a benefactor, a friend. It is then easy to love God. Thus, one of the Fathers says: "I do not desire you to run to the East to look for charity, to return to the West to find love. Charity and love have their dwelling within our heart."

What, in reality, is the heart? The heart is that wonderful power in each of us which, by a kind of irresistible motion, forces us towards what seems right. No doubt, we may deceive ourselves as to what is good, but the heart itself tells us the chief good is God. The heart, then, is nothing else than that within us which inclines us towards God. It is true that our heart owes love also to all that surrounds us which deserves our affection, but subject to this condition only, that all that surrounds us, and all that we love,

should lead us to God. Our heart may go here and there, may turn to the right hand or to the left. It matters not, if it go always in the same direction, if it follow always the same road—that which leads to God. The heart is the power we have of going to God.

This being the case, can we be surprised that God confides chiefly to the heart all that refers to religion?

- 1. Religion has two great precepts, which comprise all the others, and which, according to the words of the Saviour, contain all the Law and the Prophets. They are two precepts of the heart: "Thou shalt love God above all things, and thy neighbour as thyself."*
- 2. The right state of the Christian soul, that without which it is impossible to please God, the state of habitual and sanctifying grace which, according to the saying of the Angelical Doctor, is already the commencement of glory, this state is essentially a state of love, for it is nothing else than "the

* Luke x. 27.

charity of God poured forth in our hearts by the Holy Ghost who is given us." Charitas Dei diffusa est in cordibus nostris per Spiritum Sanctum.*

3. The whole Christian life may be summed up in these two things: to believe with sincere faith the truths which God reveals to us, and to show the sincerity of our faith by our actions. But to believe and to act is to love. Faith reveals to us, it is true, inscrutable mysteries, but love comes instantly, and with gentle force inclines us to accept them. Christian soul so loves her God that she hardly thinks that she does not see Him, and her burning love dissipates part of the darkness which surrounds her faith. To believe is to love: to act is also to love. The heart gives value to the action. Love begins the work, accompanies it, and completes it, for love is the fulfilling of the law, plenitudo Legis dilectio. † It is love that facilitates the action; she it is which makes the yoke easy

^{*} Romans v. 5. + Ibid. xiii. 10.

and the burden light: and on this earth which was cursed, and where sin sowed only briars and thorns, Christian love makes flowers to spring up by all the paths which we tread. I have spoken of sin. What then is sin, O Christian soul? A movement of our heart away from God: and the measure of the sin is no other than the extent of this departure from God. But the heart itself heals the wound which it has made. If it has the sad power of departing from God, it has also the power of returning to Him. One act of repentance, one act of love united with the Blood of Jesus Christ, is sufficient to make our heart Christian again. Finally, not only does the heart make us Christian ourselves. but it also propagates Christianity around The heart is a great apostle, especially in family life. Mind and talent convert very few; the heart, on the contrary, makes splendid conversions. There, where argument fails, the heart persists and triumphs. See then, O Christian soul, how above all

things it is necessary that your heart should be entirely devoted to God. It is true that all the powers of our being belong to Him, and, according to the saying of David, our soul and all that is in us should bless His Holy Name; * but there is nothing in us more than our heart under the obligation of belonging to God. If you had the intelligence of the Holy Angels, and could you speak their language, if you did not love God, you would be nothing. The Christian soul is the Christian heart.

The Christian heart! Sublimest and most beautiful of all the works of the Most High. The Christian heart! A heart so elevated that, according to the expression of S. Paul, it can only delight in those things which are above. The Christian heart! A tender heart that willingly descends from the heights where it soars to the level of our miseries, in order to succour them. The Christian heart! A heart strong to endure all trials and all

* Psalm cii. i.

sufferings. Ah! to form this beautiful thing it needed a Divine Hand! I mistake, it needed rather the heart of a God, the Heart of Jesus Christ in the Holy Eucharist; this it is, O Christian soul, which creates the Christian heart.

TTT.

The Gospel places before us a valuable and faithful witness of the institution of the sacrament of love: S. John. When the Apostles were seated at the Last Supper S. John placed himself beside his Master, he bends his head over the Sacred Heart, he leans upon It, and he listens. He listens, O Christian soul, and he hears these beautiful words, which came less from the lips of Jesus Christ than from His Heart: "Having so loved my own which were in the world, I would love them more at the end."* These words are the revelation of the Eucharist. Yes, It comes from the Heart of Jesus. Ah!

* S. John xiii. 1.

doubtless the whole life of the Saviour manifests His love to us. The Manger is love; the Cross is love. But before ascending the cross to die, He wished to give His love an eternal life. He would Himself die, but His love should live — should live in the sacred Host, should live in the Tabernacle, should live everywhere in the bosom of the Church. The love of Jesus, always living, always present,—this is the Holy Eucharist.

It comes from the Heart of the Saviour. Is it surprising, then, that it should appeal chiefly to our hearts? In truth, I repeat it, the chief work of the sacrament of the altar is to form a Christian heart in us.

How is it formed? One would say that the Eucharist wished to imitate what God did in creating the first man. God took a little clay, He breathed into this clay an immortal soul, and reproduced His Divine Image. In a similar manner the God of the Eucharist comes to the clay of our hearts. He touches this clay no longer only with His

Breath, but with His own Heart. The clay of our heart united with the Heart of Jesus, this is the Christian heart. And behold how excellent is the effect produced in us by this ineffable union!

In considering our nature and our fallen nature, one sees in the heart of man three great defects—three great miseries: debasement, hardness, weakness. The Eucharist corrects these defects, and is a remedy for these miseries.

IV.

Debasement.—I liked to define the heart as the power we have of going to God. And, in truth, God is the centre of the heart of man. He is his end; He is his chief good; and sin, I remarked, is nothing else than the reverse movement which takes us away from God. Is it nothing, then, for our heart, O Christian soul, to stray away from its centre, to pursue a path contrary to its end, to prefer perishable good to Him who is the Chief

14 The Eucharist and the Christian Life.

Ah, it is nothing less than great disorder; and for the heart, the sting of this disorder is the depth to which it falls. Suppose for a moment one of the planets circling round the sun and borrowing from him its light, kept in its place by him—suppose, I say, one of these planets straying away from its centre:—there is no more light for it: and from the height of heaven it falls into the bottomless abyss. So it is with our poor heart. Who will be able to rescue it from the abyss? Repentance, certainly, but especially in the repentant heart the presence of the Eucharist. "How art thou fallen, O heart of man, thou who didst arise in the morning so brilliantly?" Quomodo cecidisti qui mane oriebaris? "Thou art fallen to the earth: " corruisti in terram, * and thou canst no longer find thy Sun! But He Himself will come to thee, and concealing Himself, the better to wait for thee, under the Eucharistic veil, He embraces, He warms, He illuminates,

^{*} Isaias xiv. 12.

He raises thee! Arise, O heart of man, and take again thy place in heaven.

The Eucharist is a remedy for the debasement of the heart. It also corrects its hardness. The Christian heart should not only love God above all, but it should also love everything in reference to God. And this it is which gives it its incomparable goodness, its incomparable tenderness, and its incomparable attraction. Look at the heart of the Saints. It is true the Saints are entirely devoted to God, but at the same time they are loving to all, and it is for this reason that they merit the praise of the sacred writer of being "approved before God and men,"—delectus Deo hominibus.*

Oh! how large and tender is the heart of the Saints. The entire human race does not suffice for their tenderness, and it suffuses itself upon the whole of nature. The Saints see God in the twinkling star, in the verdant grass, in the rippling brook. They love the

^{*} Ecclesiasticus xxv. 1.

star, the grass, the brook. Like S. Francis of Assisi, they call each created thing my brother or my sister; and think not that this simple tenderness of theirs is only the poetry of the heart. No, it is rather the religion of the heart, which has its source in God Himself.

So, then, the heart which falls into sin gives up at once both this religion and this tenderness; it shrinks within itself, it is hardened. I do not wish to dwell upon this. Experience, alas! proves it better than my words, and Holy Scripture itself expresses my thought, "as a dove that is decoyed, not having a heart." Columba seducta non habens cor.*

Where, then, shall we recover true tenderness of heart, if not at the tabernacle? This is the torch by which all holy fires are lighted; this is the common centre where all souls are united: the hardest hearts are softened in its presence. Remember these prophetic words, which the Lord formerly

^{*} Osee vii. 11.

spake by Ezechiel: "I will take away the stony heart out of their flesh, and will give them a heart of flesh." Auferam a vobis cor lapideum; cor carneum dabo vobis.*

It is the God of the Eucharist who fulfils this comforting prophecy. Sin, in fact, had given us a hard stone in place of a heart; and if one cast one's eyes upon the history of the Pagan world, one sees that it had only a heart of stone. But Jesus Christ appears. He institutes the Eucharist; and hardly had the faithful partaken of the celestial Food, than everywhere it is said, on beholding them, "See how they love one another." In place of the hard stone, the Eucharist has given us a heart of flesh. Auferam a vobis cor lapideum; cor carneum dabo vobis.

And—we must not deny it—again, a third defect of the heart, and unfortunately the most common of all, is weakness. Alas! to fall, the heart need only be weak; to rise, it must be strong. The Christian life necessi-

^{*} Ezechiel xi. 19.

tates strength. Virtues to practise; trials to endure; temptations to overcome; painful duties which must be performed every day; sacrifices to be made every moment—these are the proofs which God requires of us, and there is not one of them which does not need much courage. O Christian soul, fear nothing! The God of the Eucharist can impart to you this strength and this courage. Listen how He speaks to one of the souls who loved Him best, to the Spouse of the Canticles: "Put me as a seal upon thy heart, as a seal upon thine arm." Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum.*

On thine heart, that it may be tender; on thine arm, that it may be strong. "Put me as a seal." Remark these words, I pray you. "Put me as a seal," so that I may be attached to Thee, may be filled with Thee, may be identified with Thee. O wonderful seal of the Eucharist, which is not only the impression, not only the device, not only the

^{*} Canticles viii, 6.

image of the Prince of our souls, but it is this well-beloved Prince Himself! When He has put His impression on our heart and on our arm, our heart and our arm no longer belong to ourselves. It is no longer our heart that loves, it is Jesus Christ that loves in us. It is no longer our arm that acts, it is Jesus Christ that acts in us. He places Himself upon our heart, and we love; He leans upon our arm, and we are strong. But He only strengthens our arm because He has warmed our heart. It is our love that is our strength, that drives away all our fears, that conquers in all our trials, that triumphs over all our sufferings, that makes us strong even against death,—fortis ut mors dilectio.*

٧.

A sweet thought this, O Christian soul, that it is the Holy Eucharist which creates the Christian heart! Perhaps it is an entirely new heart that It will have to create in you;

^{*} Canticles viii. 6.

20 The Eucharist and the Christian Life.

but It fears not this labour. Your heart will be docile, and the Eucharist will fashion it; and so you will have learnt by your own experience the sweet secret that I have tried to reveal to you in these pages. It is this: that God has of His goodness made the Eucharist for our heart, and our heart for the Eucharist.

II. THE EUCHARIST AND CHILDHOOD.



THE EUCHARIST AND CHILDHOOD.

"Sinite parvulos venire ad me." "Suffer the little children to come unto me."—Mark x. 14.

Τ.



UFFER the little children to come to Me." Sweet and beautiful saying,

which I confide to you, O Christian soul!

The Saviour had descended to earth to instruct all men: He was the Light which was to lighten the whole world. Every word which proceeded from His mouth announced some sublime truth which neither the schools of India nor those of Greece had heard; His accents persuaded all hearts: His language was one day to captivate the greatest minds, and yet, when the astonished multitude pressed round Him, he cried to His Apostles:

24 The Eucharist and the Christian Life.

"Suffer the little children to come to Me." Sinite parvulos venire ad me.

What was the cause, O Christian soul, of this predilection of the Saviour for childhood? In the first place, childhood is the future. And as, in spring, the husbandman looks with love on the rising wheat and on the opening bud, so the Saviour, Who only came to earth to sow the good seed, had loving looks for these sweet fruits of the future—little children.

Again, remember the words of the Prophet Jeremias: "It is good for a man when he hath borne the yoke from his youth."* What yoke, if not that of which the Saviour was to say one day: "Learn that my yoke is sweet and my burden light."† If as children we have accepted the gentle yoke of doctrine, we shall as men bear without distress the noble burden of duty. Ah! let us give thanks to the Saviour for having so early called children unto Him.

^{*} Lament. iii. 27. † Matt. xi. 30.

II.

But remark especially the connection which God has been pleased to establish between the Christian religion and childhood. Modesty and simplicity, simple faith and docile submission, pure love and lively hope,—these are the attributes of childhood, and also the virtues of the Christian. For the renovated earth there was needed the freshness of childhood. God willed that Christians should be children, but the humility of these children has raised them above the princes of the world.

Their ignorance has given more light than all the science of the Areopagus, and Jesus Christ has fulfilled in His own Person the prophetic words: "Wisdom has made the tongues of infants eloquent."* Sapientia linguas infantium fecit disertas.

* Wisdom x. 21.

III.

How then! Is not this first call of Jesus Christ to children repeated to them every day? And if now, after the lapse of eighteen hundred years, we find them gatherin ground the Saviour in such large numbers and with such simple-hearted joy, is it not because they have heard the distant echo of the Divine words?-Yes, Jesus Christ calls children. But if they come to Him so easily, it is because He comes to them in the sacrament of His love! Blessed in truth is the Holy Eucharist, which, since the evening of the Last Supper, always living amongst us, ceases not to represent Jesus Christ before our eyes and near our heart; and, renewing amongst us every circumstance of His life on earth, perpetuates through the ages the gospel history.

We are blind, and the Eucharist makes us see; paralytic, It makes us walk; troubled and restless, like Martha, It reminds us of the one thing needful; kneeling fervently at Its feet, as Mary, It receives us and makes us understand in the rapture of Communion that we have chosen the better part.* The God of the Eucharist responds always, and in every case, to the present need of our soul; and He speaks to us the words that we love best to hear from His mouth.

IV.

Apply then, O Christian soul, this teaching to childhood. Jesus Christ during His earthly life loved it especially. He continues to love it in the Holy Eucharist. He shows His tabernacle, and He says, "Suffer the little children to come to Me." He says it to all Christian mothers; He says it to all His priests. He says to mothers: "Your heart, which I created, cannot be more maternal than Mine. Your watchfulness cannot protect your sons as can the shadow of My altar. Your caresses, however loving they may be, are * Luke x. 42.

not of as much value to them as one Communion. "Suffer the little children to come to Me." He says to Priests: "The soul of the child is a fertile soil, where everything Divine takes root and blossoms easily. If at a future time you would gather much, cultivate first these young flowers. And if you would one day see the Eucharistic Table surrounded by a whole nation of fervent Christians, collect first around My tabernacle these little angels." "Suffer the little children to come to Me." He says to the child itself: "I have given thee a pure heart, in order that thou mayest love Me better. I have given thee a guileless soul, in order the better to converse with thee. I have given thee a lisping tongue, and I have made it eloquent, because thy praises please Me. I will now touch thy lips with the milk and the honey of the Eucharist, in order that thou mayest taste how sweet I am. I ask thee to come to Me. O fly not from Me!"

v.

There is for every child one day more holy, more delightful, more blessed of God than all others: a day when he in very truth responds to this call of the Saviour, "Suffer the little children to come to Me." It is the day when, for the first time, he approaches the sacrament of the altar.

The child has come to the age when all that is good and noble in his nature begins to develop itself in him; when all that is corrupt and bad still hesitates to invade him; when he is already man in mind and heart; while he still resembles the angels in innocence and piety. Already his young intelligence accepts the truth with joy, as his eye opens to the light of day, and the first longings of his heart draw him towards what is good; he loves God, and he loves his mother. But especially the grace of the Lord, which has rested upon him since the day of his baptism, and which already worked within him

while he still slept in the obscurity of his cradle; this grace gives to his nature a quiet celestial beauty, this grace it is which prepares and opens the sacred refuge to which the Saviour will come.

He comes—with what transport, with what generous effusion! The golden vessels of our altars are too cold, too poor, too narrow. to contain the sacrament of love: the Saviour stays in them only in order to come to us. But, alas! our own souls, disfigured by sin, worn by contact with the world, grown old in the practice of evil, are they worth more than the gold of our ciboriums? Jesus Christ prefers the child, beautiful and living tabernacle, whose ornament is purity, and who opens to receive Him with a love unequalled. Who may tell the discourses between the child and the God of the Eucharist! O Christian soul, you have often communicated —is it not true that this first colloquy between Jesus Christ and you had more delight than all the others? What did the Saviour say

to you, and what did you answer Him? This is your secret and the secret of the King! But remember that your last words were a promise. The first communion of the child is only so sweet and so important because it makes promise for his future.

VI.

But thanks be to the Eucharist! In allowing children to approach, It draws them to a Christian life and makes perseverance easier.

In truth the first communion extends over the whole life its supreme and beneficent influence; and, provided that pious and skilful hands know how to keep up in the soul of the child the sacred fire with which it then burns, this holy fire will never be extinguished in it. When God gives Himself for the first time to the child, He is prodigal of His gifts, but He does not exhaust them. Shall I tell you, O Christian soul, what makes me love the first communion? It is because it is the first, and that other communions will follow

it. Each one adds more light to the mind, more piety to the heart, more energy to the will. The child sees, it is true, a path long and difficult open out before his feet, but if the simple desire of making his first communion well, protected him in his early years, will not the communions which follow the first guard his youth?

The author of the Book of Proverbs has said: "A young man according to his way, even when he is old he will not depart from it."* The way of a young Christian is that into which the God of the Eucharist has led him on the day of his first communion. Happy way, where one runs because the Eucharist draws us on by the sweetness of Its perfumes! The young man will follow it all his life, and, arrived at the end, he will exclaim, "How could I have thought of leaving it? The Lord has led me, and I have lacked nothing."† O how easy has seemed to me the path from the first communion to Heaven!

^{*} Proverbs xxii. 6. † Psalm xxii.

VII.

In reminding you, O Christian soul, that Jesus Christ loves the child, that He especially loves him on the day of his first communion, and that this latter is the most certain guarantee of a holy perseverance, I have recalled to you memories which are always precious to you. But you are no longer a child: why then should I nevertheless treat with you of the relations which God has established between the Eucharist and childhood? For two reasons, O Christian soul. Firstly, because at every age we should, according to the expression of the Saviour, become little children, if we would enter into the kingdom of God. Secondly, because that perhaps Providence may confide to you the duty of watching over the first years of childhood.

We must all become little children! Notice, O Christian soul, that if the child, after his first communion, retains the feelings

which inspired him on that great day, if he perseveres to the end, it is because that, on becoming a man, he has united with the attributes of manhood some of the virtues of childhood. Between these and the Christian virtues—as I said before—there is a wonderful analogy.

But why? Is it because the Christian religion, enfeebling the powers of man, hinders them from taking their flight and binds them in swaddling-clothes? No, on the contrary, it perfects them, it increases them, it raises them, and facilitates their full development. I wish to make you understand how the Christian can unite in the practice of virtue both the qualities of childhood and those of manhood.

The pious author of the *Imitation* says well that man raises himself from earth on two wings, simplicity and purity.* Simplicity keeps us near to God, and purity makes us take delight in Him. Now both these

^{* &}quot;Imitation," ii. 4.

virtues, are they not at the same time those of children and those of the Saints? The child is simple, and he is pure. Open the lives of the Saints. O how one is struck in reading them by those savings of Holv Scripture: "God's communication is with the simple;" * and, "He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend."+ However, the Saints have been men; and what men! What courage in adversity! what universal self-devotion! what activity for good! what an assemblage of heroic virtues! Admirable combination: children and men at once! accomplishing with manly energy the grandest, as well as the hardest. mission in life, and taking care always to guard their wings.—the wings of simplicity and purity, the wings of the child, the wings of the dove, the wings which raise us above the world and carry us towards God!

* Proverbs iii. 32. † Ibid. xxii. 11.

VIII.

Now it is the Eucharist which will give you at the same time the virtues of the child and those of the man. You will ask of It simplicity and purity. From It you will receive a piety, tender as that of the child, solid as that of the man. This is the first counsel which It will give you. "Be as a new-born babe to desire My Divine milk."* The child only begins to live when it receives the milk of its mother; the Christian only increases in strength when it receives the milk of the Eucharist. But like the child on its mother's breast, so should you be in the arms of God. Who deigns to unite Himself to you. Happy is the soul which at all ages, and every time it communicates, renews its first communion. Happy is the soul which, like David, renews its youth at the feet of the altar!

No doubt your duties of every day will exact of you a maturity of conduct and of *1 Peter ii. 2.

judgment, a wisdom in counsel, a gravity of conduct, which are not characteristics of child-hood. But if the Eucharist is the milk of the new-born child, It is also the bread of the strong; and this it is which will make you "grow and increase unto the measure of the age of the fulness of Jesus Christ."*

IX.

It may be though, as I before remarked, O Christian soul, that Divine Providence may have elected you to exercise His most maternal office, that of forming the heart of the child, and of initiating him into the Christian life. Remember, then, that your first duty will be, according to the words of the Gospel, to suffer him to draw nigh to the Lord, that before even pronouncing your name the child may lisp the Name of Jesus; that his still trembling feet may already know the path to the Church, and that his hands may be folded in prayer as soon as they are stretched out to you.

* Ephesians iv. 13.

But I have already said that the day of the first communion is especially the day when the Lord demands that little children shall be suffered to come to Him. Therefore it is this great day that you will have constantly in your mind. The early education of the child, in my opinion, is, and can only be, an assiduous preparation for the great act of the first communion. Sweet teaching is that which takes for its rule that the first communion is to be made well. Such a virtue must be practised, because Jesus Christ expects it of the child who prepares to receive Him rightly. Such a fault must be corrected, because it would defile the sanctuary to which the Lord will come ere long. Thus you will calculate by the disposition and progress of the child the time when he should communicate. If the faults he commits oblige you to keep him longer away from the Holy Table, let him feel that this delay is a grief to you, and a severe punishment to him. But if he is pious, good, and docile, hasten the happy

moment when this pure soul will approach his God. You can never too early obey the command of the Divine Master, "Suffer the little children to come to Me." But if the first communion has served as the foundation of the education of the child, forget not that this cannot be continued and finished, but by the communions which will follow. Cause your son to communicate devoutly during his youth, and you will have saved him.

x.

O Christian soul, profit yourself, and for those around you, by the relations which God has established between the Eucharist and childhood.

The God of the Tabernacle calls children unto Him, and He opens to them the kingdom of heaven: therefore love to become as a child at the feet of the Eucharist!

III. THE EUCHARIST AND PRAYER.



THE EUCHARIST AND PRAYER.

"Immolavi in tabernaculo ejus hostiam vociferationis."
"I have offered up in his tabernacle a sacrifice of jubilation,"—Psa. xxvi, 6.

ı.

F you wish, O Christian soul, that piety should direct and animate all your actions, what should be your first care? The Saviour Himself tells you in these words of His Gospel, "that we ought always to pray and not to faint." Oportet orare et non deficere.*

What, in fact, is prayer?

It is, the holy Doctors tell us, the elevation of our soul towards God. "Prayer," adds S. Augustine, "detaches us from terrestrial

* Luke xviii. 1.

44 The Eucharist and the Christian Life.

things, and raises us to heaven." But while our soul rises towards God and speaks to Him, God descends towards us and answers us. "Prayer ascends," continues the same Doctor, "and mercy descends." Ascendit precatio et descendit Dei misericordia.

So, between God and the soul, there is established by means of prayer a sweet and perpetual intercourse. The Christian's conversation is in Heaven, as says S. Paul,* and, on the other side, according to the expression of a Prophet, God condescends of His goodness to converse with man on earth.† Now, in this respect the Christian life seems completely intermingled with prayer, for it is nothing else than the continual intercourse between earth and Heaven, when prayer asks for grace and Grace gives itself to prayer. It is the thought of S. Bonaventura, —"He who prays well, lives well." Vere novit recte vivere, qui recte novit orare.‡

^{*} Philippians iii. 20. † Baruch iii. 38. † Comp. Luke xviii.

n.

Understand then, O Christian soul, that, if it is your first duty to pray, it is your dearest interest to pray well.

Divine science of prayer, thou art of more value than all human sciences: happy is he who acquires thee! But how often have you not felt the difficulty of praying well? Precisely, because in prayer our soul should rise to God, every inclination towards earthly things retards and impedes its flight.

Our passions which debase us, our pleasures which distract us, our business which preoccupies us, our work which absorbs us; these are all so many earthly ties which hinder the elevation of our heart. Alas! it is our nature itself which makes prayer difficult. The angels are happier; they behold the Divine Beauty, and this vision which entrances them rivets their mind and their heart. We, on the contrary, only rise towards God by the help of visible things, and on this

46 The Eucharist and the Christian Life.

long ladder of created objects every step delays us. Prayer is for us an effort. Hardly is our spirit raised on high than it falls to earth again, and only rests itself by vain thoughts, and by dwelling on all the vanities of this life.

Answer me, O Christian soul, is not one of your most bitter sorrows your inability to pray well? You have willingly renounced the deceitful pleasures of the world; but there is one supreme joy which you covet here below, it is that of a loving and fervent prayer. And when your heart is cold, when you come into the holy place, as to a desert land where there is no water,* when you can nowhere find the God whom you seek everywhere, are you not troubled and in sorrow? and your tears, are they not as your meat day and night?

How should I bless the Lord if in suggesting to you my secret I should teach you to pray better.

^{*} Psalm lxii. 3.

III.

My secret, O Christian soul, is contained in one word, "the Holy Eucharist." It is It which will make your prayer easier.

Your first care, when you pray, is it not to place yourself in the presence of God? As long as this Divine Presence shines upon your spirit, It keeps away all wandering thoughts; as long as It warms your heart, you fear less that your prayer will languish.

Ah! how easy it is to keep oneself in the presence of God when one prays before the Eucharist! It has a powerful attraction for the soul, which draws it and attaches it. I said that the Angels and the Saints beholding the face of God were so enraptured by It that nothing could distract them. Being face to face with the Eucharist is what best reminds us here below of the Beatific Vision.

Our eyes, like those of Ezechias, weary themselves and fail if they would contemplate the heights of heaven,* but they repose and revive when they behold the Sacred Host. Jesus Christ, in coming near to us, and condescending to present Himself on the altar to our worship, greatly helps us to be recollected.

From our heart to the altar the distance is really too short for our prayer to wander from the road.

In the presence of the Eucharist prayer becomes easier; but especially does it become of incomparable power when united with It.

Contemplate Jesus Christ present in the tabernacle and on the altar. There it appears as if He were dead, and He lives; He appears silent and He speaks, "ever living," S. Paul tells us, "to make intercession for us." Semper vivens ad interpellandum pro nobis.†

His Eucharistic life is a prayer which never ceases. From the tabernacle where

^{*} Isaias xxxviii. 14. † Hebrews vii. 25.

He dwells, He offers up to His Father, continues the same Apostle, prayers and supplications, which never fail to be heard through the respect due to Him.*

On the altar where He offers Himself in sacrifice He also prays. "I have gone round," He tells us by the mouth of the Psalmist, "and have offered up in His tabernacle a sacrifice of jubilation." Circuivi et immolavi in tabernaculo ejus hostiam vociferationis.†

And, finally, when He comes to us in Holy Communion, listen to the sublime prayer. which He addresses to His Father, "I in them and Thou in Me, that they may be made perfect in one." O prayer of the Eucharist, what infinite power dost thou give to mine! Sweet and sublime belief. When I bend my knees before the tabernacle, I do not pray alone. A.God prays with me and He transforms my prayer. I no longer fear my unworthiness,

^{*} Hebrews vii. 25. † Psalm xxvi 6. † John xvii. 28.

I no longer dread my infirmity. The more unworthy I esteem myself, the more earnestly I call to my help the worthiness of the Eucharist; the more miserable is my prayer, the more that of the Eucharist reassures me. What matters it that I am only man if God is with me? What matters it if my heart languishes, if I plunge it into the ardent fire which burns in the tabernacle? What matters it, finally, if my prayer stammers, as it is united with that Prayer which expresses Itself in Divine accents? Is it necessary that I should add that our prayer, made more powerful through its union with the Eucharist, will also be more efficacious?

The tabernacle is the throne of grace where S. Paul says that we should present ourselves to receive mercy and to gain there the help of which we stand in need.* In truth the God of the Eucharist, who prays with us and for us, is at the same time the God who answers us. Sole Mediator between His Father and

^{*} Hebrews iv. 16.

us, He combines in His own Person all celestial grace. But He only receives it in its fulness in order to transmit it to us in exceeding abundance. When the mountain has received rain from heaven it gives out from its sides the river which waters the plain. The tabernacle is this mountain, the rain of grace comes down to it, and from it flows the river which purifies our souls.

Also, sweet experience proves the efficacy of the prayers which the Eucharist inspires, and which are united with It. Since the day when the Saviour of the world concealed Himself in the tabernacle, who may count the lovely virtues, the pious wishes, the noble self-devotion, the beginning of which has been a prayer in the presence of the Eucharist? Do you wish, O Christian soul, that I should take you with me up to the source of holiness? No one is holy unless he fulfils the divine law; no one fulfils the law without the help of grace; no one receives grace without prayer; and no one prays better than at the feet of the tabernacle.

52 The Eucharist and the Christian Life.

The Eucharistic sanctuary is the startingpoint of the Saints. It is the ever-fertile field where grows the Corn of the Elect. It is the ever-flowing press whence comes the wine which brings forth virgins.

IV.

I have tried to make you understand the supreme influence which the Eucharist has over prayer. When our prayer has become penetrated by this Eucharistic influence, as by a divine element, it acquires immense value. I distinguish it from all other by calling it especially Eucharistic Prayer.

And, firstly, O Christian soul, there are three admirable Eucharistic prayers which I commend to your piety: Holy Mass, Holy Communion, and the visit to the Blessed Sacrament.

Holy Mass. I said before that the sacrifice of the altar was itself a sublime prayer. There the Saviour prays at the same time as Victim and as Priest. As Victim, His Blood which flows cries louder than that of the altar, and the perfume of His Prayer is more penetrating, more balmy, more sweet, than that which rises from the censer. As Priest, His Voice, which intercedes, has a more touching harmony, a more sonorous vibration, than the concerted voices of angels and men.

As Victim and Priest, the double note of His Canticle pierces the clouds, and ascends even to God.

So then, O Christian soul, when assisting at this sacred mystery, pray as if yourself were victim and priest. Alas, our feeble nature is always a living host, and God provides in each of us a victim for the sacrifice. Endeavour to turn all your sufferings into hymns of love and praise. Then, offering yourself, endeavour to participate in some way in the Priesthood of Jesus Christ.—When it is a question of sacrificing ourselves, God has consecrated us all priests.—Take into your hands the chalice of the altar: love to pour into it your tears and your blood!

Ah! I tell you in truth, your sacrifice united with the sacrifice of a God, will become an excellent prayer—the actual prayer of the Eucharist. But if, when assisting at Holy Mass, you pray, ah! how much better still when you receive Holy Communion.

I have reminded you of those beautiful words which Jesus Christ addressed to His Father when He instituted the Holy Supper: "I in them, and Thou in Me, that they may be made perfect in one."*

These words, O Christian soul, do not permit us any longer to doubt that the communion is a divine prayer.

Jesus Christ is in His Father the Word, and as the divine expression of uncreated intelligence, and here He deigns to be in us the Word, the divine expression of our own feelings. Jesus Christ is in His Father, united to Him by the sacred bonds of an eternal love, and here He fills our hearts with the spirit of His love. So in all our com-

* John xvii. 23.

munions, it is the Word which speaks in us, it is the Holy Spirit which loves in us.

Can one conceive a more lovely prayer than that produced in our souls by the Word, and the love of the Holy Spirit?

And it is for this cause, O Christian soul, that after receiving the communion you should, first of all, listen to the Celestial voices which are singing within you, and warm your heart by the divine fire which consumes you.

But the signal privilege of every reasonable being is, that the divine work operating in him does not destroy his own work. While the Word and the Holy Spirit pray together within you, you also pray with Them! There ensues then between the Three Divine Persons and you intimate and touching relations which raise you above yourself, which inspire you with heavenly feelings. O Christian soul, it is to you that I appeal; have you ever prayed better than at the moment when the Heart of the Saviour leaned tenderly on your

heart, at the moment when the Spirit of God animated your own spirit?

I would willingly call Holy Mass and Holy Communion the morning prayer of the faithful soul; and I would that its evening prayer should be the visit to the most Blessed Sacrament.

When the labours of the day are nearly finished, when your tired spirit needs rest, you will hear from the tabernacle the invitation given to Martha and Mary: "The Master is there and calleth for thee."* Direct then your steps to the church, kneel down at the Feet of Jesus Christ and pray. This Eucharistic evening prayer will have great charms for your piety.

It will be the evening! It will be the hour for recollection, for solitude, and for silence!

It will be the evening! the hour when the Spouse of the Canticles said to her Beloved: "My Beloved to me and I to Him till the day break, and the shadows retire." †

^{*} John xi. 28.

[†] Canticles ii. 16, 17.

The hour when the Disciples at Emmaus pressed their Divine Master to remain with them: "Stay with us, because it is towards evening, and the day is now far spent."*

The hour, finally, when you will say yourself: "Here am I, O my God. When the night comes my soul desires Thee, and to Thee do I watch at break of day."

It will be the hour of recollection: the sounds of the world will have ceased!—It will be the hour of solitude. Around the tabernacle, only the angels and you!—It will be the hour of silence, but of a silence more eloquent than all the words of men. For it is then that the God of the tabernacle will confide to you His most divine lessons. And when you leave the church, having received them, and meditated upon them, you will add with the same disciples whom Jesus Christ visited at eventide: "Did not my heart burn within me when the Eucharist spoke to me?"

^{*} Luke xxiv. 29. † Psalm lxii. 2.

v.

I have wished to speak with you of these pious exercises, because they specially belong to the Holy Eucharist. But never forget that the Eucharist offers immense resources to prayer, and in every circumstance form a habit of Eucharistic prayer.

Every time that you pray, first place yourself in spirit at the feet of the tabernacle. The Christian, wherever he dwells, may always say with S. Paul: "The Lord is nigh." Prope est Dominus.*

He makes for himself an oratory which he brings near in thought to the Eucharistic Sanctuary. There he represents to himself Jesus Christ bending down to listen to us; he represents to himself Mary watching from Heaven her son Whom she never leaves; he represents to himself the Angels and Saints raising the veils of the God of the altar, to contemplate His Divine Beauty. Then he

* Philippians iv. 5.

addresses the Eucharist as if It were visible to him!—Ah! how good is it to pray thus! Wherever you are, O Christian soul, even if far from the holy place, think of the tabernacle! The remembrance of it alone will suffice to vivify all your aspirations, and to redouble the fervour of your prayer.

VI.

God teaches every soul to pray in the manner most likely in him to bring forth fruit, and I am far from wishing to alter that one which you have chosen. I will, however, show you what mine is, and tell you how I love to pray in the presence of the Eucharist.

I begin by adoration, and with my eyes fixed on the holy altar. I there contemplate the Incarnate Word under the two figures which He Himself has chosen. I represent Him to myself in the tabernacle as my Guest and as my Prisoner. There He dwells with me, near me. There He imprisons Himself for me. Divine Guest, I receive Him into my

house as formerly the two sisters of Lazarus received Him at Bethany. Both of them adored Him together, one in serving Him, the other in praying at His feet; and I endeavour to adore Him myself with the zeal of Martha and with the prayer of Mary. Then I consider that in making Himself my Guest, He has willed to be my Captive. Ah! if He wills never to leave me, is it not that I may always adore Him? Prisoner whom love enchains, I shut myself up with Thee, and I make my heart a captive to Thy law. Adoration brings me to love. And I ask myself when did God love me most, if it was not at the end of His earthly life when He instituted the Divine Eucharist. Christus cum dilexisset suos in finem dilexit eos.

There in truth, in His Sacrament He unites Himself closely to me; there in His sacrifice He offers Himself up generously for me. Love in union: Love in sacrifice! What is there to compare with this double love? And I would that it were mine! I will try then to love Thee, Lord, as Thou hast loved me, in uniting myself to Thee, and in sacrificing myself. I shall unite myself to Thee, if I endeavour to conform my life to Thine, and I shall offer myself in sacrifice with Thee and for Thee, if, rejoicing, like S. Paul, in the ills I have to suffer, I fill up in my own body what is wanting of Thy Holy Passion.*

The immense love which God shows me excites my gratitude; but already I understand that the most ineffable of the gifts of His grace was the Eucharist. It surpasses all the gifts of God. It sums them up and applies them to me. Ah! what should I be without the Eucharist? Without It my soul would be empty, my heart cold, my life sorrowful. All the joys of a Christian soul, all the ardour of piety, all the holy hopes of life, it is to It that I owe them.

But how can I thank the Lord for all the good that comes to me from the Eucharist? I consider with delight that It is in Itself a

^{*} Colossians i. 24.

divine act of thanksgiving. I offer to God this spotless Host,—this Host Which He prefers to the sacrifices of Abel, of Abraham, and of Melchisedech. And so great in His eyes is the value of this mysterious exchange, that I thus pay Him the whole debt of my gratitude.

I do not forget, however, that in return for the good which He bestows upon me, the Lord demands that I should consecrate myself entirely to Him. Ah! how very sweet it is to me to offer myself to the Holy Eucharist!

It is the supreme offering which alone is pleasing in the sight of God. The Lord has done away with the sacrifices of the ancient law, and He will no longer accept any but the pure Host, Which is offered and sacrificed in every place.*

I unite myself, then, with this Divine Host, and I offer myself to It in order to offer myself with It. I hide myself under Its Veils * Malachi i 11. in order to hide my worthlessness. I annihilate myself in It, in order that It may remain the sole Victim that God beholds and that He accepts. I have addressed to the God of the Eucharist my best hymns of praise: adoration, love, thanksgiving, self-devotion, have been the objects of my prayers. But when I pray, is not my ultimate aim to obtain all the grace that is needful for me? Ah! in order that Heaven may open to my requests, I love to knock first at the door of the tabernacle! S. Augustine says truly that we are God's beggars—"mendici Dei." Here are the words of one of these beggars: "I stand at the door and knock." * He who begs is humble, and he dares not cross the threshold; but the knowledge of his poverty hardens him, and he knocks with confidence. Before what door should we be more humble than before that of the tabernacle? and at what door should we knock with more confidence and fervour than at that of which the

^{*} Apocalypse iii. 20.

Lord has said, "Knock and it shall be opened to you"?* Happy is the soul that knows how to get the treasure of the tabernacle opened to him! It is to the Eucharist that I apply these words of the Wise Man: "All good things come together with her;" † and these other words of S. Paul: "Having delivered Him up for us all, how hath He not also with Him given us all things?" ‡ If I succeed in coming to the Eucharist, I am able to obtain all the riches of Heaven.

VII.

I have made known to you, O Christian soul, what the Eucharist is relatively to prayer. I have tried to show you the excellence of Eucharistic prayer: and I have completed my thought by suggesting a short method to teach you to pray well before the tabernacle. Ah! understand, I beg of you, how much the subject I have treated of with you bears on the end which I have proposed

* Matthew vii. 7.

Wisdom vii. 11.

[†] Romans viii. 32.

to myself. The Eucharist is, in my opinion, the centre of Christian life: but how is It to shed Its rays over the whole of this life. over all our feelings, all our affections, all our works? The rays of the Eucharist are shed on us in two ways: by the sacrament and by prayer. The sacrament first unites us in reality to the God of the tabernacle, and He alone can exercise directly over us the divine influence of the Eucharist. But this first sacramental union, more efficacious, and more intimate, is continued and maintained in our souls by prayer. It is this prayer which is rightly named "spiritual communion," and which I myself have called Eucharistic prayer. Can one then be surprised that at this divine school to which I have invited you in Its name, the Eucharist first teaches you to pray? If then, O Christian soul, you aspire to know the science of the Saints, meditate on this important lesson which the Eucharist teaches you; learn of It to pray with It, and when you are able to put

this heavenly teaching into practice, bless and thank the Lord! Knowing the secret of prayer, you will know that of the Christian life.

IV. THE EUCHARIST AND LABOUR.



THE EUCHARIST AND LABOUR.

"Venite ad me, omnes qui laboratis, et ego reficiam vos." "Come to me, all you who labour, and I will refresh you."—Matt. xi. 28.

Ι. .

ESUS CHRIST describes Himself to us in these words of the Psalmist:

"Pauper sum ego, et in laboribus à juventute mea." "I am poor, and in labours from my youth."* Jesus Christ is poor, but He is at the same time the Dispenser of the treasures of heaven. He willed to labour; but it is He who comforts us in all our labours. "Come to me," He says, "all you who labour, I will give you rest." Come to me! Where shall I find Thee, Lord? Ah! Thou reignest Psalm Jaxxvii. 16.

truly in the highest heaven; but my eyes, like those of the Prophet, are dazzled, and fail when they seek to gaze into heaven. "Attenuati sunt oculi mei suspicientes in excelsum." * Lord, Thou hast placed Thyself nearer me, and more within my reach. Thou residest in the tabernacle, and it is there especially that Thou sayest to me, "Come to me all you who labour."—Venite ad me omnes qui laboratis. . . . et ego reficiam vos.

Thus, following the example of Jesus Christ, we must all labour; but we shall labour under His eyes, and in the presence of the Eucharist.

The Eucharist and labour! O how I love to unite these two words!

Labour is enjoined upon us all; but the Eucharist in Its turn offers and gives Itself to every one of us. Labour and the Eucharist! Is not this the whole of my life, if I will that it should be Christian? Labour and the Eucharist! Yes, these two words

* Isaias xxxviii. 14.

suffice me, and I will for the moment, O Christian soul, restrict myself to them in meditating with you.

II.

Firstly, labour. What is labour? At the same time, a chastisement and a duty, but a duty which is hard, precisely because it chastises us. Labour is a chastisement. "Man is born to labour," says the holy Job, "as the bird to fly."* Yes, now, for in the days of his innocence, man more resembled the bird. His soul, his spirit, his heart aspired to and soared towards God; and the labour of the terrestrial paradise was only joy and repose, which added to its happiness. But man sins, and, since his fall, what a change is there! Alas! the bird continues to fly towards heaven, but man can only bend to earth, and creep along it. The ground only produces briars and thorns for him, and he can only eat bread through the sweat of his

* Job v. 7.

brow. Labour has become a severe chastisement.

And yet God, Who can bring good out of evil, has willed to make a great and noble thing of this chastisement. He has made it duty. Duty and labour is all one; and duty, as well as labour, is imposed upon all men. No one has a right to relieve himself from either. One of our greatest faults is that we endeavour to throw off the yoke of labour.

No doubt, work varies according to the different conditions of our existence here. One has to labour with his hands, another with his mind, another with his heart. But it is always labour—always duty; and Providence divides it equally amongst all men. It is as the queen of this immense hive, where all the bees have their task to perform: this one to make honey, the other wax.

Never mind! All labours, however small and insignificant they may appear, are great and meritorious before God. The most humble occupation is worth more than the most sumptuous idleness. This skein of thread which a poor woman divides is certainly a lowly work and—I repeat it—it is, however, a great thing—it is work.

But, nevertheless, I have already said it, precisely because labour is a punishment, it is very hard to bear. Labourer, you plough your furrow; artisan and workman, you fashion materials into shape, and this labour wears your hands; man of science, you bend your head over your books; politician, you manage the affairs of the state, and this labour weighs down your spirit; you, woman, wife and mother, you devote yourself with zeal to the care of your household and your family, you watch anxiously the future of your son; or else you are the mother of the poor; you do not spare either consideration or trouble for them, and this labour eats away your heart. You, finally-whoever you are, Christians - you fight energetically against your passions and evil inclinations. You mortify your senses; you practise austere

virtues, and this labour breaks down your life! Yes, labour is a heavy yoke, and a continual burden. Ah! how difficult is it to me to submit to this yoke! Ah! how heavy this burden seems to me! It is time—high time—that I should return to the Eucharist.

III.

What is the Eucharist? Labour is a chastisement; the Eucharist is a reward. Labour is a painful duty, and the Eucharist is repose.

The Eucharist is a reward. Man wandered from God, and God punished him.

But man, in the eyes of God, is a prodigal son; God willed, as a good father, to go and meet him and open His arms to him. Firstly, He made Himself man, and He expiated all our sins; then, in order not to leave us orphans, He concealed Himself in the tabernacle, and there He dwells with us, and near us, even until the end of the world; there He sustains our weakness, He remedies all our

miseries. Certainly He does not release us from the law of work; but, to revive us in the midst of our labours, He consents to become for us a splendid reward. "I am thy reward," He tells us. Ero merces tua.* "The labourer is worthy of his hire:"† measure the dignity of thy work by the price of thy hire. It is I Who will be thy reward—ero merces tua. Do not ask of the vanities of the world a reward, which would be vain. I am of more value than all the riches of the world, I will be thy Reward—ero merces tua.

Oh, how can we help being moved by this offer? How not respond to this divine appeal? How, with this crown before us, not accept the combat! Jacob laboured seven years and again seven years in order to possess Rachel. Every morning, if we will, the Eucharist offers us Its divine embrace, and can we remain idle?

The Eucharist is a reward; It is also repose. See how calm it is around the tabernacle,

† Luke x. 7.

^{*} Genesis xv. 1.

how peace dwells there, what an atmosphere of rest one breathes there. Well, then, this calm, this peace, this rest, the Eucharist communicates to every faithful soul. And, in truth, where is the pious soul which, after the fatigues of the day, does not love to come to the feet of the tabernacle and repeat there the words of the Psalmist, - "Here is my rest." Hec requies mea.* It adds with the same prophet, -- "My heart and my flesh have rejoiced in the living God. For the sparrow hath found herself an house, and the turtle a nest for herself, where she may lay her young ones. Thy altars, O Lord of hosts, my King and my God."† Yes, my house—it is the tabernacle, a house enclosed and sheltered, where I am sure to find a refuge. Yes, my nest—it is the tabernacle, a soft nest where doves sleep, and where my soul sleeps in Thee. On this point, O Christian soul, I appeal to you. Recall to yourself such and such a circumstance when your

^{*} Psalm cxxxi. † Ibid. lxxxiii. 3, 4.

strength seemed to fail. You came to seek at the feet of the holy altar the repose that you needed, and, according to the expression of the Psalmist, "After having tasted the sleep which God gives to His beloved," * you arose more zealous for the hard cares of labour. The Eucharist is repose.

IV.

So it seems that the Eucharist is placed against labour in order that It may serve as a balance to it. Do not try to escape labour, but, to enable you to bear it, have recourse to the Eucharist.

Not labour without the Eucharist; not the Eucharist without labour. This is the counsel which I venture to give you.

Not labour without the Eucharist. Our flesh is not made of bronze, nor our limbs of brass. The Eucharist will lighten your labours. Alas! each day has its evil to bear; its works to undertake; its obstacles

^{*} Psalm cxxvi. 2.

to overcome. Make use of the Eucharist; very soon you will perceive that the communion of yesterday, or that of the morrow, will make your labour easier.

Easier, but especially more fruitful. When the apostles cast their nets into the sea far from the presence of the Saviour, they laboured all night and took nothing;* but Jesus Christ appeared on the shore, He spake one word and the nets were filled. So with us, O Christian soul. If we wander from Jesus Christ, we labour in the dark and on an ever-stormy sea: we shall do nothing. But Jesus Christ comes to us: He is in the tabernacle as on the shore of time and eternity; let Him say one word and we shall work wonders.

Not labour without the Eucharist, O Christian soul, but neither the Eucharist without labour. How many Christian souls imagine that when they have communicated in the morning, their day, however idle it may be,

^{*} Luke v.

will be pleasing to God. What a mistake! The idleness of the day will soon have faded and withered those holy flowers of the morning. The first thing which the Eucharist teaches you is that devotion to It should never cause you to neglect any duty. The Eucharist is the Bread of the strong; It cannot be the nourishment of idlers. It is the Manna of the desert, and It must be gathered before sunrise, in order that the whole day may be consecrated to the accomplishment of our duties.

Not labour without the Eucharist, not the Eucharist without labour. Unite them rather in one thought and in one love.

The Spouse of the Canticles pressed to her heart the bundle of myrrh. Myrrh signifies labour, because it is the type of the labour and Passion of the Saviour; the bundle of myrrh recalls to our minds Jesus Christ, Whose Perfume wafts to us from the Divine Eucharist. Let us act as the Spouse of the Canticles; let us press to our heart the bundle

of myrrh; let us unite the Eucharist and labour. Then we shall labour courageously; then our yoke will be easy, and our burden light; then we shall easily accomplish all our duties; then we shall be really Christians; for—I again repeat it—labour and the Eucharist form the whole Christian life.

v.

The Eucharist, O Christian soul, will-sanctify all your labours; but how much dearer to It are those which you undertake for It. Amongst the labours which will usefully employ your time, I would especially recommend those which will have for their object the care of the sacred linen and ornaments of our churches. Thus you will imitate the Immaculate Mary, who fashioned with her own virgin hands the garments of her Divine Son. Thus you will most perfectly unite the Eucharist and labour.

The Saviour, in the sacred species, has willed to make Himself poorer still than He

was during His earthly life. At Bethlehem Mary wrapped Him in linen; in the Prætorium men threw over His shoulders a purple robe. Here there is neither linen nor purple. Jesus Christ is absolutely destitute.

His poverty and His riches depend upon your pleasure. If generous and charitable hands take delight in adorning Him, He is rich, He has ornaments of gold, tabernacles of marble, and He dwells in precious vessels. But if these hands are negligent — alas! even if they are poor, He has nothing. His destitution is absolute, and it is then that in certain churches we witness a spectacle which distresses us extremely.

If you love the Eucharist, love to work for It, and when it is a question of adorning our churches, listen only to the voice of your heart. Be deaf to that of the world, which will say to you in the words of Judas: "Utquid perditio hæc?" "To what purpose is this waste?"* Ah! I forbid you not to pour *Matthew xxvi. 8.

abundant alms into the bosom of the poor, but keep the perfumes of Mary Magdalene to anoint the feet of the Saviour.

VI.

Take courage, then, O Christian soul! Whatever your labours, have confidence in the Eucharist. It will be your most firm support, your sweetest repose, your best reward. If you only do the works of the world, the world will only pay you wages as deceptive as itself. But if you work in union with the God of the tabernacle, in return for your labours every day, He will give you His Precious Bread of every day — the Bread which nourishes the soul and makes it live an eternal life.

V.

THE EUCHARIST AND THE KEEPING OF THE COMMANDMENTS.



THE EUCHARIST AND THE KEEPING OF THE COMMANDMENTS.

"Jugum meum suave est et onus meum leve." "My yoke is sweet and my burden light."—Matt. xi. 30.

I.

HE Evangelist S. Matthew relates that a man, coming to the Saviour, asked Him this question: "Master, what good shall I do that I may have life everlasting?" And Jesus answered at once: "If thou wilt enter into life, keep the commandments."*

This man who comes to the Saviour represents the whole human race, for there is no human being who does not desire life, and there is none who may hope to live unless he keeps the commandments.

* Matthew xix. 17.

But remark these words, I pray you, O Christian soul: "If thou wilt enter into life." It is then even on the threshold of life that these commandments are imposed upon us. No one begins to be a Christian unless he begins to keep the commandments.

Do we mean by this that religion consists in them alone? No, doubtless, God reveals to us wonderful mysteries, and we must accept them with sincere faith. He sheds upon us His grace in great abundance, and we must not neglect it. He ordains certain practices connected with His divine worship, and we must submit to them with reverential docility; but these mysteries, this grace, this discipline, and this worship, have only for their object our moral perfection, and this latter depends directly on the keeping of the commandments.

Life, in its highest acceptation, is action; and so, as S. Thomas well explains, contemplation itself is only the highest act of man. No one then really begins to live

this life of which Jesus Christ is speaking, until he begins to act rightly, and no one acts rightly except he conform to the divine law.

u.

It is for this reason, O Christian soul, that nothing in religion takes the place of the keeping of the commandments.

It is in vain, apart from this strict obedience, to ask of your feelings deceptive assurance of salvation. The just man liveth by faith, * says S. Paul; and to live, I repeat, is to act. He only lives by faith who acts as faith commands.

In vain, too, will you try to substitute easy bursts of love for the hard requirements of the law. You love, and you imagine that you have fulfilled the whole law. "If you love me," answers Jesus Christ, "first keep my commandments." Si diligitis me, mandata mea servate.

* Romans i. 17. + John xiv. 15.

Or it may be in prayer that you place all your trust. If, according to the expression of the sacred Scriptures, it "pierces the clouds,"* how shall it not be able to open heaven to us? "Beware," continues the Saviour, "not every one that saith to Me Lord, Lord, shall enter into the kingdom of heaven, but he that keeps My commandments."†

Or, finally, is it of suffering, of sorrow, of trial, of all the hard expiations of life that you ask dispensation from the law? Oh, it is true that one of the first duties of the Christian is to unite himself to Jesus Christ n His sufferings; but listen, however, to what the Master says: "If any man will come after Me, let him take up his cross and follow Me." t

If you suffer, you bear the cross, but it still remains to you to follow Jesus Christ; and no one follows His steps except by keeping His commandments.

Do not deceive yourself then, O Christian soul. Neither faith, nor love, nor prayer. nor suffering, nor anything whatever in the world, will supply the place of keeping the commandments.

TTT.

But if it is necessary to keep the commandments, it is equally true that this obedience is painful, that it weighs heavily on our fallen nature, that it is contrary to all our passions. And this extreme difficulty of observing the commandments is, alas! that which keeps such numbers of people from the paths of religion.

How is it then that Jesus Christ, when He ordains the law and fears not to present it to us as a burden and as a yoke, hastens to add, "My yoke is sweet and my burden light!"* O sweet and profound mystery! The Saviour would not abrogate from the law which He imposes either one jot or one

* Matthew vi. 30.

tittle,* and yet with His Divine Voice He affirms that the yoke is sweet and the burden light.

Who will tell me the secret of this enigma. and how shall this wonder be accomplished? In the first place, I remark that Jesus Christ does not say, "The yoke and the burden of the law," but "My voke and My burden." For the law He substitutes Himself. It is no longer the law that I bear, it is Himself. Ah! who will dread to bear Jesus Christ? Mary bore Him in her pure womb, and her heart leaped for joy. † Simeon carried Him in his arms, and he asked nothing more of the Lord.! When Jesus Christ presents Himself to me, giving me His law, it is He Whom I first see, it is He to Whom I attach myself, it is He Whom I embrace with love; and, forgetting the hardness of the law, I feel that my yoke is sweet and my burden light.

But for Jesus Christ to make me love the
* Matthew v. 13. † Luke i. 47. ‡ Ibid. ii. 28.

law, is it sufficient for me that He is one with it? No. I ask further that He should unite Himself closely with me. And how does He unite Himself? How does He come even to my heart? How does He repose in my arms? Is it necessary that I should teach you, O Christian soul? You have said it with me: it is by the Holy Eucharist.

Yes, it is the Eucharist which gives Itself to us at the same time as the divine commandments, and, softening their hardness with Its infinite charms, It says to us, with all truth, these consoling words: My voke is sweet and My burden light.

IV.

Consider, O Christian soul, the immense influence which the Eucharist exercises on the observance of the commandments.

But first, is there any need for me to remind you that It cannot Itself be a substitute for this observance? Alas! how many pious souls delude themselves in this way! The whole of religion consists according to them in the communion; and when they have knelt in the morning at the Holy Table, they easily imagine that their day has been Christian!

No. I repeat it, the essence of Christian life is, above all, the keeping of the divine commandments. Far from permitting us to neglect them, the Eucharist has that soul which is not faithful to them in horror; and the greater empire It gains over our heart, the more It seeks to make it obedient to the least requirements of the law.

But what will then be Its course of action, and what will It do to ease the yoke of the commandments and to lighten their burden? I will tell you in three words. It is the desire for the Eucharist that leads us to keep the commandments; it is the strength of the Eucharist which maintains us in this obedience; it is the charm of the Eucharist which makes us love it.

v.

The desire for the Eucharist leads us to keep the commandments.

Precisely because we neglect to observe the divine law, we sin, and we cannot be freed from the state of sin but by the entire confession of our faults. But have you remarked, O Christian soul, the mysterious links which bind the sacrament of Penance with that of the Eucharist? The confession of our faults is painful to us, and sometimes we fail through weakness. Now what is generally the feeling which triumphs in us over this weakness, which drives us to the feet of the Priest, which dictates to us a humble confession, which decides us at last to recover the grace of God? Is it not the hope of the Eucharist? Is it not the desire to approach It? Suppress the Holy Table, our sacred tribunals would be much less frequented. If our penitent heart washes itself from its guilt, it is in order to adorn

more worthily the abode of the Most High; and thus, even before It unites Itself to us, the Eucharist induces us no longer to violate the law of God. But, as soon as we have received It, how powerful It becomes in maintaining us in the practice of the Christian life!

It is not sufficient that sincere confession and energetic resolutions have replaced us in the right path. We must continue to walk in it; to run, according to the expression of David, in the way of the commandments,* and go on from virtue to virtue,† unto the end set before us.

The Christian life thus understood is the noble and incessant labour of the soul; but a labour of which Jesus Christ expressly says that "without him we can do nothing." Sine me nihil potestis facere.: Here all human strength fails, and all human help is weak. It is necessary that a God should

^{*} Psalm cxviii, 32. † Ibid. lxxxiii. 8. † John xv. 5.

act in us, and, to do that. He must live in us. Listen to the words of the apostle: "And I live, now not I, but Christ liveth in me."* And see what he adds: "I can do all things in Him who strengtheneth me." † The action of a God; the life of a God; the strength of a God-these three things are necessary for the work which religion demands of us. Well, then, it is Holy Communion which imparts all three to us. By His adorable Presence. Jesus Christ lives in us. but He does not remain inactive. He sustains all our steps: He aids all our efforts! O Christian soul, without the Eucharist you will do nothing, for you will live alone; but with It you will be able to do all, because It will suffice to make you strong.

But the Eucharist is not only strength: the charm it possesses and the joy it inspires make us love these divine commands.

This, O Christian soul, is the great and sweet secret which will lighten all the burdens

^{*} Galatians ii. 20. † Philippians iv. 13.

of the law. At the thought of each of the commandments which you have to obey, always add the thought of the Eucharist. Do not try, without It, to fulfil such a duty, to submit to such demands, to consent to such a sacrifice; but, with It, do not hesitate. The Eucharist will spread Its perfume over all the labours which are imposed upon you, however severe they may appear to you; the sweetness of the Eucharist will always predominate over them. From loving the Eucharist you will love what It commands vou: from loving the Bread of angels you will live the life of the angels. The Eucharist, be assured of it, was the method of the saints. Their nature resembled ours, and the evangelical law was imposed on them as on us, but they loved the Eucharist; and they preferred the happiness of a fervent communion to all the vain joys of the world. Ah! it was then truly that they ran in the way of the commandments, so enlarged *

* Psalm exviii. 30.

was their heart! The Eucharist enlarges our heart, for It seeks to enlarge it even to infinity.

VI.

I have told you, O Christian soul, how the Eucharist helps us faithfully to obey the law, but I would now enter more into details, and show you how the same Eucharistic action applies itself to each of the commandments, in order to make their fulfilment easier to us.

You know that these commands belong to three distinct orders. They appertain to God, to our neighbour, and to ourselves. Taken together, one may say that they embrace the whole extent of morality. They form the most perfect code by which man has ever been governed. Well, then, let us first see how the Eucharist helps us to render to God the adoration, the love, and the worship which we owe to Him. Let us consider by turns in It the sacrament and the sacrifice.

The sacrament unites us to God by the firm bands of love.

It is this love which the Divine Saviour foresaw at the Last Supper, when He addressed this prayer to His Father: "That they may be one, as we also are one. I in them, and Thou in Me, that they may be made perfect in one."* Christian love has no other object than that of uniting us to our Divine Head: and this close union which we form with Him in the sacrament of love, is it not the first hope of the perfect consummation?

If the sacrament unites us to God, the Eucharistic sacrifice is the highest expression of the worship which is due to Him. Adoration, love, thanksgiving, almsgiving, expiation, prayer, all these acts of the Christian only acquire perfection inasmuch as they are united to those of the Eucharistic Victim. And, in fact, as I have said elsewhere, in speaking of prayer; in the holy sacrifice

* John xvii. 23.

it is the Saviour Himself Who adores, Who loves, Who gives thanks, Who offers Himself in sacrifice, Who expiates, and Who prays with us.

By His own virtue He makes holy our human feelings. He corrects our imperfections, He conveys especially to our adoration and to our love a merit and a power which only belong to Him; and hence it is very true to say that it is only in Him, with Him, and by Him, that it is given to us to accomplish the first commandment of the law: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."

God commands us to honour His Holy Name, and nowhere is this adorable Name more glorified than at the altar.

He orders us to observe faithfully all the days which are consecrated to Him. But does not the Church add that our first duty, in order to sanctify these days, is to assist at holy Mass? And all that surrounds the

Eucharistic sacrifice, is it not the best embellishment of our Sundays and our festivals?

O Christian soul, remain faithful to the Divine Eucharist, and you will be so with respect to all the duty which you owe to God. You will also be so to that which you owe to your neighbour.

Everything in the Eucharist teaches us charity. The holy doctors say truly that these grains of wheat which are crushed together, those grapes which are pressed and mingled together, to form in our holy mysteries but one bread and one cup, are the symbol of the close union which should exist amongst the faithful.

The Celestial Bread which the Lord dispenses, and which He multiplies on the altar to supply the needs of our soul, teaches us that we should multiply the bread of almsgiving, in order to succour the miseries of the poor.

How keep at the foot of the tabernacle the least feeling of hatred or of vengeance, when The Eucharist and the Commandments, 101

Jesus Christ forbids us all to approach the altar before being reconciled with our brother?*

And the Eucharistic Table, where sit down at the same board both rich and poor, servant and master, learned and ignorant, is it not the most touching emblem of the holy equality of souls before God?

The Eucharist teaches me to love all men, for Jesus Christ has loved them, even to give Himself to them.

The Eucharist teaches me to respect every human creature, for there is none who is not one day called to be the tabernacle of the Most High. But is it necessary to add that if the Eucharist teaches us the regard due to our neighbour, it is still more the respect due to ourselves with which It endeavours to inspire us.

Between the Eucharist and purity of heart there are very many loving ties. It is the perfume which purifies our soul. It is the salt which preserves our senses from all ex-

^{*} Matthew v. 24.

ternal pollution. It is the refreshing stream which extinguishes the fire of our guilty passions.

You see, O Christian soul, I have examined all the commandments, and there is not one which escapes the action of the Eucharist. It is indeed at Its school that is learned the science of the divine law, and especially it is there that one learns to put it into practice.

VII.

But if the Holy Eucharist is, with respect to each of us, the most certain way of keeping the commandments, can we be surprised that the Lord has added to the number of His precepts the obligation of receiving It worthily?

Hardly has the child attained the age when his mind, becoming more developed, can understand the divine instruction, when his heart, more enlarged, begins to expand towards God, than the Eucharist is presented to him, and the day when he communicates for the first time becomes to him the commencement of a Christian life, more personal and more serious. He renews then the vows which he made in baptism, and he promises then with his own mouth to observe faithfully from thenceforth all the holy precepts of the Gospel. However, this first impetus given to his yourg soul would quickly subside if fresh communions did not soon come to revive his courage. He must every year, at the least, at the Paschal Festival, again sit down at the Divine Banquet. This annual communion, you know, is the command laid upon all. But does it suffice. O Christian soul? and when, just now, I was speaking to you of the wonderful effect of the Holy Eucharist on the keeping of the commandments, was I contemplating an annual communion?

Take counsel here with yourself. I said that in order rightly to obey the divine commands, the Eucharist was necessary to you. See if one single communion every year can suffice for this great object; see if it can

suffice for all the duties which you have to fulfil; for all the temptations which assail you; for all the trials which Providence sends you; for every virtue which you must acquire; for every fault which you must correct.

There is no proportion evidently between the means and the end. Experience also is here plainly in accordance with my teaching. Apart from very rare cases, and which form only exceptions, I very much doubt if an annual communion ever sanctified any one; whereas I see frequent communions produce in numerous souls wonderful effects, making their piety more real, their love more burning, their conscience more tender, their life, in fact, more perfect and more holy.

Henceforth, O Christian soul, you will take care to communicate frequently. But what rule shall I give you on this point? According to the counsel of a wise director, I advise you to consult especially the duties which are imposed upon you, the perils which surround you, the inclinations which draw you; the

The Eucharist and the Commandments. 105

precepts, obedience to which frightens you. Believe me, it will be neither by weeks nor by days that you will regulate your communions, but by yourself.

The Church calls a soul which communicates a soul which practises.

This expression is very just. The practice of the Eucharist guarantees all the rest. If you would practise your duties, practise the communion.

VIII.

The experience of centuries comes to confirm this wonderful effect of the sacrament of the altar.

When Jesus Christ founded religion, He evidently had in view to transform the heart of man, to purify his life, and, by the exact observance of the law, to cause him to attain the highest moral perfection of which a human creature is capable. Now this object, which philosophy in every age has vainly proposed to itself, the Christian religion has

faithfully accomplished. Thanks to it, the humble peasant child, taught by its pastor, knows the divine law of which the Philosophers of Greece were ignorant; and the perfect keeping of this law multiplies the practice of the most sublime virtues.

The Christian world, notwithstanding many undeniable shortcomings, has raised itself to a moral level which Paganism never suspected.

Certainly a multitude of divine causes have concurred to produce this result; but at the head of all these causes I like to place the Eucharist.

Yes, it is It which, from the institution of the Last Supper, always present and always living, has never ceased to maintain in the world the integrity of the Christian life. Everywhere It has made duty to be held in honour. Everywhere It has inspired prayer and facilitated devotion; and still in our day, exposed in all our churches, adored by the angels of earth as well as by the Angels of The Eucharist and the Commandments. 107

heaven, received with love by millions of pious souls, it is It which keeps amongst us the purity of Christian manners, which resists the invasion of the most brutal passions, and assures to the law of the Gospel an immortal future.

You also, O Christian soul, you will reckon upon the Eucharist in order to remain faithful to your duties. The commandments are a burden, but the Eucharist lightens it. If you know how to have recourse to It, the keeping of the divine law will be the honour and the delight of your life.

VI. THE EUCHARIST AND THE CHRISTIAN VIRTUES.



THE EUCHARIST AND THE CHRISTIAN VIRTUES.

"Quam dilecta tabernacula tua, Domine virtutum." "How lovely are thy tabernacles, O Lord of hosts."—Ps. lxxxiii. 2.

ı.

HAT is there more beautiful in the world than the Christian virtues? If we happen to meet a soul which has the happiness of practising them, we experience an indescribable feeling of contentment. As an apparition from heaven, it shows us the Christian religion in its purest truth, with its most exquisite charms.

We acknowledge that Jesus Christ alone could so enrich the human soul; and in each of these virtues of which He is the Master

and the Model, we adore His infinite goodness.

But did the word and example of the Saviour suffice to raise the soul to this height, where the most elevated Christian virtues are familiar and sweet to it? Ah! if we ask it how this wonder has been worked, it will not fail to answer: "I loved the Eucharist, and all good things came to me together with it." Venerunt mihi omnia bona parita cum ea.*

Between the Eucharist and the Christian virtues there is, then, a secret link?

Yes, certainly; and in this conversation I would show you, O Christian soul, what it is.

I will try to tell you first what the virtues are relatively to the soul and relatively to the Eucharist. I will show you afterwards what in its turn the Eucharist is with respect to the Christian virtues.

* Wisdom vii. 10.

n.

What are the virtues relatively to the soul? They are its ornament and its strength.

Its ornament—and, in fact, virtue is that wonderful inclination in us which disposes our will habitually to desire what is good! Man alone, because he is free and is possessed of reason, has the sole privilege of being virtuous.

The inanimate objects which surround us on every side obey fixed laws, and for them obedience is not a virtue. One does not say that a planet is virtuous because it does not leave its orbit. One does not say that a stone is virtuous because, when hurled from the mountain summit, it rolls down to the valley. One does not say that a plant is virtuous because it produces in due time its leaves, its blossoms, and its fruit. But one says of man that he is virtuous, because virtue perfects the will and its acts, and it is in this sense that virtue is the most beautiful ornament of the human soul.

When Jesus Christ came to earth He found the soul poor and naked: sin had spoiled and polluted it. But in adorning it with all the Christian virtues He has made reparation for all the ills of sin. O how beautiful has the Christian soul become! If it is chaste, purity is a lily which blooms in it and embellishes it. If it is humble, humility, which appears to lower it, raises it, and ennobles it before God. If it is gentle and good, its gentleness and its goodness are a perfume which exhales from it and which one breathes with pleasure. If it is charitable, its charity is a divine gold which throws its radiance upon it! And thus every fresh virtue adds to its adornment. Each one also adds to its strength. Left to itself, the soul is weak. In it and around it how many enemies make war upon it! Its desires and passions draw it down to shameful degradation. The body which is joined to it crushes it as a heavy burden. Every event of life may be a peril for it; every creature a snare. What has it

The Eucharist and the Christian Virtues, 115

to oppose to so many assaults? Virtue! It is its strength. There is not an evil inclination which the Christian virtues will not combat. Not a duty which they will not make easy. Not a sorrow which they will not console. Not a difficulty which they will not ward off. Not a burden which they will not lighten. A heathen may have said, "Virtue is only a word," but this is not the language of the Christian. Virtue for a Christian soul is a divine force.

III.

But why has God willed to dispense so freely to the soul this ornament and this power which the virtues communicate to it?

He Himself explains it, firstly, by these words which He says to us: "Be holy, because I am holy." Sancti estate, quaniam ego sanctus sum.* Holiness is nothing else than the assemblage of Christian virtues; but God alone, Who is the Holy of Holies, can

^{*} Leviticus xi. 44.

alone communicate holiness to us; and it is for this reason, in the first place, that by His grace is shed over us with such profusion the good seed of all the virtues.

A second reason is the burning love which God has for all men, and His desire to see all happy.

Now this is one of the most beautiful signs of the dignity of the Christian, that the practice of virtue becomes necessary to his happiness. If the world attaches what it calls pleasure to all the shamefulness of vice, the soul elevated by Jesus Christ is only happy through the holy joys which it draws from virtue. O world, thou knowest not how sweet it is to be pure, to be humble, to be patient, and to be charitable! But the Christian understands these intimate delights of the soul: he feels that the more virtuous he is. the more will he taste of the only true felicity. And yet, O Christian soul, shall I tell you that these two motives do not suffice me? and when I consider with what tender care The Eucharist and the Christian Virtues, 117

Jesus Christ has been pleased to adorn and fortify the heart of man, I imagine that in His thought He willed to prepare for Himself a tabernacle and a sanctuary.

The Christian heart has only received its adornment and its strength in order to contain the Eucharist.

IV.

When God would create man He took care to prepare beforehand a lovely garden for his residence. Numerous trees of beautiful appearance, and covered with fruit pleasant to the taste, shaded this happy land, and a river divided into four streams spread fertility there. This beautiful garden was as the throne where God would cause the king of the creation to sit.

In the same way when Jesus Christ willed that the heart of the faithful should become His own throne, He was pleased to embellish it. All the Christian virtues are exquisite

plants which bloom on the soil of our soul; and which, watered by the stream of grace, produce celestial fruit. This is the dwelling which pleases Jesus Christ. Neither gold nor diamond can form a substitute, in His eyes, for the holy ornaments of virtue.

O how the Eucharist loves the pure soul! It is to it that It reveals Itself through the shadows of the mysteries. O how the Eucharist loves the simple soul! It converses more familiarly with it! O how the Eucharist loves the gentle and humble soul! This resembles It more than all. O how the Eucharist loves the charitable soul! because It is Itself all love! There is not a virtue that the Eucharist does not seek in us. in order to repose Itself there with greater delight! It says to the faithful soul these words of the holy Canticles: "Stay me up with flowers; compass me about with fruits." * By the flowers of your virtues and by the fruits of your works.

^{*} Canticles ii. 5.

"Stay me, sustain me!"

I said, O Christian soul, that virtue was not only an ornament, but a force. The soul must be very strong if it would properly receive Jesus Christ. Understand this thought well, I pray you.

The God of the tabernacle is the jealous God of whom our sacred writings speak.

If He has chosen our heart for His throne, it is on condition that He shall reign alone there. He suffers no rival. Now His most cruel enemy, that which works at all times to usurp His rights, is sin. Not only, then, have the Christian virtues for their object the adorning of the dwelling-place of the King of heaven, they must also defend it against the assaults of sin; they must close the gate before the enemy; they must be as a hedge to guard the Eucharistic Vine. But is it not that, O Christian soul, which the solid virtues work in us? Chastity watches over our senses; humility preserves our mind; charity, gentleness, patience, form a guard around

our heart. This is an impenetrable hedge: this is an invincible rampart!

O faithful soul, who receivest Jesus Christ, strengthen His throne with your flowers; maintain His rights with your fruit. Fulcite me floribus, stipate me malis.

v.

Thus the Christian virtues are necessary to the soul which will approach the Eucharist, and the faithful practice of them will be the best preparation for It. One prepares oneself to communicate well by acts of love, of praise, of adoration, and of desire. O Christian soul, do you not think that repeated acts of such and such a virtue would be dearer still to the God of the Eucharist?

To-morrow I hope to communicate, to-day I will be more humble, I will accept more willingly my sufferings and my sorrows, I will not permit my lips to speak one single word which will be a wound to love.

These are the acts which I counsel you to

make before communion! Acts of sincere love, for he only truly loves his God who obeys His commands. Excellent hymns of praise, for we cannot better praise the Lord than by our works. Unerring witnesses of our ardent longings, for all our longings to behave better prove to the Eucharist that we sigh for It.

Here is then, O Christian soul, a first and close connection between the Christian virtues and the Eucharist: the Eucharist demands of us the practice of all the virtues. But I add that these, in their turn, have great need of the Eucharist. It alone indeed can preserve and increase them in us.

VI.

Firstly, the Eucharist preserves in us the Christian virtues.

I will use a figure in order to enable you the better to understand my thought. I suppose the habitation of a Prince, a palace which he who dwells in has filled profusely

with all splendid luxuries. His presence, his cares, the obedience which every one renders to him, all the homage paid to him suffice to keep his dwelling in all the freshness of its first splendour. But the Prince departs, and abandons the place where he held his court, and the palace which he has left empty is soon nothing else than a desert. Alas! the absence of the master will, little by little, and year by year, produce immense ravages. • Firstly the gilding tarnishes, then the beautiful furniture loses its gloss, then the beams tremble, then the roof falls in, the walls give way, and the palace is nothing more than ruin. O Christian soul, the heart of man without the Eucharist is a deserted palace and a forsaken house. The day when for the first time the Eucharist came to you, what was not your zeal to receive this Celestial Guest! With the help of grace you had constructed for Him within yourself a house supported by seven columns. which were none other than your Christian virtues. As long as your faithfulness to the God of the tabernacle lasted, the columns remained firm and the house retained all its lustre. But one day your guilty passions banished from your heart the Divine Eucharist, and you quickly perceived that your virtues departed with It. It can alone preserve them in us. In truth even an acquired Christian virtue is not exclusively our work. The best disposition cannot make a soul chaste or humble: the help of grace is needed. Now the Eucharist is in us the most excellent grace, and never does It visit us without strengthening our will towards what is good. When Jesus Christ visits us in Holy Communion, what He chiefly desires to find in us His Divine Eye scrutinises our is virtue. searches there for chastity. He humility, gentleness, charity, patience. He discovers these virtues in us, He rests and takes delight there. If one of them appears weak, He gives His divine support to It is the eye of the Master which within

the house causes the smallest stains to disappear, and Who by His presence can keep in every place symmetry and order.

VII.

But the Holy Eucharist does not restrict Itself to preserving in us the Christian virtues. It increases them, It strengthens them, It impresses upon them the seal of perfection. When we receive the Eucharist, it is no longer we who live, it is Jesus Christ Who lives in us. But, with His life, He at the same time communicates to us His virtues! Ah! how much more confidence have I in the virtues of Jesus Christ than in mine! These partake of the infirmity of my nature; they are feeble like my will, timid like my mind, fragile like my heart, human and carnal as myself. But, O Jesus, Thy virtues are only one with Thine adorable Person. I receive with the sacred Host Thy purity, Thy humility, Thy charity, Thy gentleness. I become, according to the expression of S. Peter,

"partaker of Thine own nature!" Enter into me, Lord Jesus, and may Thy virtues, as well as Thy life, be in future my own.

However, I acknowledge it, the life of Jesus Christ does not destroy our life, and His virtues, alas! do not at first entirely correct our faults. Every day, to the divine purity of the Saviour, is superadded our concupiscence; to His humility, our pride; to His gentleness, our impatience. Never mind; against the frequency of our faults we are permitted to fight by frequent communion. Every fresh communion, in its turn, adds to the corruption of our soul the pure gold of Jesus Christ! Soon it is the gold which predominates, and the impure breath of sin dares no longer tarnish it.

But how! does not a very sad experience come in here to contradict my words?

I have communicated for a long time, you will tell me: alas! I am at present neither better nor more virtuous.

* 2 Peter i. 4.

How many answers could I not give to this so common objection, which so often saddens and discourages souls!

And, firstly, I should not fear to answer some: you communicate, and you think that, nevertheless, you have made no progress. This very humble judgment which you pass on yourself is, to me, the surest witness of your spiritual advancement. I assure you that you are mistaken. You owe much to the Eucharist; do not be ungrateful to It. I praise you for your humility, but I entreat you to communicate always as you have done hitherto.

Then, to other souls I should hold a different language: you communicate, and you remain the same. But why? Is it the communion that you must blame? Is it not rather yourself? The God of the tabernacle, does He cease for you alone to be the source and model of the most sublime virtues? And the Eucharist which you receive, is It no longer that which the saints receive?

You wish to communicate no more; but I, on my part, advise you to communicate better. Alas! original sin has only left us strength in one instance—the strength to resist grace. We employ it against the Eucharist! Take away the impediment, and your rapid progress will prove, even to yourself, that It is as powerful in you as in the saints.

Finally, to all Christian souls who complain of seeking in vain, by frequenting the sacrament of the altar, the perfection to which they aspire, I would recall these two fixed principles. On one side it is unquestionable that in keeping away from the Holy Table, far from advancing on the path of virtue, they will necessarily recede every day. Their vigilance will be less active, the grace of God less abundant, their evil inclinations more at ease. On the other side, it is faith itself which teaches that a communion well made produces always in us a marvellous effect. The more, then, that we partake of the Divine Eucharist, the more are we assured that It

will continue in us the divine work which It operates there. And on this point do not fear, I pray you, the abuse of grace. Men resist it much oftener than they abuse it. The servant who received but one talent hides it and makes it sterile. He whom his master more richly endowed, and who has in his hands five talents, knows at once how to gain other five. The more abundant is the grace of God, the more easily may we be faithful to it. How many hide the precious talent of one Easter communion! How many know how to profit by frequent communion in order to practise admirable virtues!

VIII.

Amongst created beings, which is the soul which presents itself to us as the model of holiness? That one which has received the most grace, and is the most closely united to the adorable Person of the Saviour.

Mary is full of grace, says the angel, and

The Eucharist and the Christian Virtues. 129 in one word he explains her holiness: "The Lord is with her."

In truth, from all eternity, the Lord covers Mary with His shadow, and from the moment when she is conceived, He preserves her from all taint. In the mystery of the Incarnation, the Word took Flesh in her, and He dwells first in her chaste womb for nine months. At Bethlehem, at Nazareth, on the roads of Judæa, she is ever near her Son. On the Mount of Calvary she stands beside the cross. Finally, after the Ascension, she retires with the Apostle John, in order to live only by the Eucharist. "The Lord is always with her!" Yes, doubtless, and it is for this cause that all the virtues abound in the heart of Mary.

IX.

O Christian soul, imitate the Queen of Heaven! May the Lord be always with you! It is in the Eucharist that He will be present with you. Receive Him, and all the virtues will follow Him, and He will shed upon you

His most perfect gifts. I advise you often to meditate on these sweet words of the kingly prophet, "How lovely are thy tabernacles, O Lord of Hosts." * In them the whole of this conversation is comprised.

The Lord of the virtues is also the God of the tabernacles. Love the tabernacles, and the Lord Who inhabits them will dispense to you the treasure which He always keeps there in reserve—the treasure of the Christian virtues.

* Psalm lxxxiii. 2.

VIL THE EUCHARIST AND CHARITY.



THE EUCHARIST AND CHARITY.

"Cum dilexisset suos, in finem dilexit eos." "Having loved his own, he loved them unto the end."—John xiii. 1.

T.

HARITY is certainly the first of Christian virtues. And hence can one be surprised that the Eucharist, which preserves and increases in us the virtues of Christianity, should be also, and before all, the fertile source of charity.

But charity applies to many different objects. Inasmuch as it signifies the love which we owe to God and our neighbour, it is the first command which is imposed upon us; and already, when speaking to you of the relations which God has placed between the

Eucharist and the heart, I told you how our heart easily becomes charitable under the influence of the Eucharist. But in a less general sense, charity means that virtue which leads us to take pity on the poor, to succour him with intelligence and zeal. It is of this charity that I would now speak to you.

How should the Eucharist be a stranger to it? The Saviour only concealed Himself under the Eucharistic species through pity for us; and it is thus that He invites us to show ourselves merciful with respect to the poor. But not only does the Eucharist exhort us to show mercy, It renders it sweeter and easier.

I will remind you here of one of our former conversations on the Eucharist and Labour. I said to you that if labour is for us a burden and a weariness, the Eucharist consoles and refreshes us. The exercise of charity is a labour, O Christian soul, admirable but difficult labour which demands extreme ardour! Fear not, however. The Eucharist promises

us Its help, and the difficulties will vanish for you at the foot of the tabernacle.

II.

And firstly, is it indeed true that charity is a labour? Yes, doubtless, and I could almost dare to say that it should be for you the labour of every day, and one of the most habitual occupations of your life. Do not complain of this, O Christian soul, for if you are commanded to give yourself to this labour, it is that Providence has been more prodigal to you of Its gifts. And, besides, I could not recommend to you a more sweet and useful employment of your time. Charity is a labour. I acknowledge that all charity does not merit this beautiful name. Thus, for example, to take a piece of money from one's purse, to give to the poor man who passes, is not a labour. This can be done while walking, and without much trouble. This costs us little, and brings little also back in return. But to occupy oneself actively

for the poor with zeal and perseverance, and -to express my thought more definitely-to - devote oneself to one of those works which the industrious charity of the Church ceases not to invent every day in favour of those who are unhappy, this charity is a labour. Work and labour are the same thing. The labourer does his work when he ploughs his furrow, the artisan does his work when he planes a plank or cuts stones, the artist does his work when he paints on his canvas or when he sculptures his marble. Well, then, charity has equally its works, more great, more noble, more holy. To raise the poor from his misery, to shelter and nourish him when he is an orphan; to sit by his bedside when he is ill; to sustain and support him in old age; to procure for him in this world a better existence: to secure for him in heaven infinite happiness; these are the works, but this is also the labour, of charity. This labour, is it difficult? Ah! I acknowledge that it is accompanied by consolation

and joy; and yet, I fear not to affirm it, yes, this labour is difficult, and I would now first show you the difficulties of it.

III.

The first difficulty, O Christian soul, is to determine to perform the charity. Alas! if Providence has cradled us a little in Its favours, we soon fall asleep in this cradle. It offers us at our desire a roof to shelter us, clothes to cover us, and much more than our bread of every day. Too easily we isolate ourselves in this comfort, and we draw around us an horizon which we hardly pass. The time is short, you say. A few moments for prayer, then my days are taken up between my duties in my family and in the world. I do not refuse an alms when I can give it, but do not ask more of me. Precisely, O Christian soul; I do ask more of you. I ask you to give yourself to the labour of charity. In what, then, consists this labour? You must exercise yourself, firstly, to look at the misery

of the poor; not to turn your eyes away from all the misfortunes which surround you, and only consider your comfort in order to have greater pity for the poor creatures who are less favoured than we are. But this is only the preparation for the work: you must go further.

Permit me to cite an example to you which I borrow from the holy Gospel, and that Jesus Christ Himself proposes to us - the example of the Good Samaritan. He approaches the wounded man, he binds his wounds, he pours in oil and wine. The wine signifies strength, the oil is the type of gentleness. O Christian soul, if you would become a worthy instrument of charity, be, at the same time, gentle and strong. Pour freely the wine and the oil! Ah! the oil of sweet charity alone, which you will spread over the wounds of the poor, will be for him a strengthening wine which will revive all his courage. And this is not all. The Samaritan places the wounded man on his

horse; he leads him to an inn, and carefully recommends him to the host. He gives firstly for him twopence, and he adds: "Whatsoever thou shalt spend over and above, I will repay thee." *

These details are precious, and I see in them the care which our charitable works exact. The inn, is it not the house which is going to receive this poor, sick, or old man, or this orphan? In order that the house may receive them, you first give twopence, and you add directly: "Everything that is spent afterwards shall be faithfully repaid." But then, in order to pay this debt, how much walking to and fro, how many letters to write, how many collections to have made! Often, alas! what a bad reception to meet with! This is what frightens and causes one to draw back. The first difficulty, then, is to determine to do the charity.

* Luke x. 35.

IV.

Second difficulty: to do it well. What does this mean? I have taken care to cite you an example from the holy Gospel. I have invited you to copy this beautiful model of the Good Samaritan. What! is not that to do charity well? Yes, doubtless, O Christian soul, if you are animated by the spirit of the Samaritan, that is, of Jesus Christ Himself, Who, under the veil of this parable. lets us perceive His own goodness, His own mercy. Charity well done is only Christian charity, and this in its turn is only supernatural charity. Do not let us deceive ourselves in this; the subtile and dangerous poison of enervating naturalism penetrates and invades us on every side. It even attacks the best things. People give in charity, but they do it nearly always in too human, too natural, a manner. They do it because our heart inclines us to it, because our position requires it; often, even, because it gratifies our little vanity. Charity well done is of a higher order. It has its source in God Himself. It resembles the eternal wisdom which touches at the same time the two extremities—God and the poor, which rises first to God in order to descend afterwards to the poor man. Yes, God first-to please Him, to glorify Him, to serve Him. Then the poor man, to raise his soul at the same time that we relieve his body, and in this truly deformed creature, whom vice too often disfigures more than do his rags, to make the image of God to shine. This is the work of true charity. As long as you do charity only with your alms, only with your zeal, only with your labours, you run a great risk of its being subject to a thousand imperfections. First do charity with God; it is then that it will be truly good.

v.

Finally, the third difficulty: to persevere in the exercise of a charity which is well

done. What is most desirable for that which is good, and what suits it best, is that it should last. The supreme happiness of heaven is the eternity of this happiness, and in the same way the real merit of virtue, and of all human work, is perseverance. Charity is towards the poor a mother, and it exercises in their behalf the august ministry of most tender maternity. But this ministry, you know it well, does not confine itself to a few days: it lasts as long as do the needs of the child. Now the families which charity adopts renew themselves incessantly.

We shall always have the poor with us.* O charitable soul, you must then consent to be always their mother. And yet remark, I pray you, that if the exercise of charity demands long perseverance, its several acts are in themselves of an essentially transitory character. Each act of charity demands, in truth, two things—an impetus of the heart, and a sacrifice that one accepts. Alas! the

^{*} Matthew xxvi. 11.

heart expands and it contracts; we accept the first sacrifice, and the second frightens us. To maintain always this expansion of the heart, and to sacrifice oneself every day, this is to persevere in the exercise of charity. O holy perseverance! O chief good, but also most arduous one, and for this cause the firmest support of our immortal hopes! He who perseveres in the Christian life will be saved. He who perseveres in the exercise of charity, it is to him, the Gospel tells us, that the Saviour addresses these words: "Come, ye blessed of My Father, possess ye the kingdom." Venite, benedicti Patris mei, possidete regnum.*

VI.

Thus, O Christian soul, three difficulties, I told you, relative to the labour of charity. But I promised that they should be made easy at the foot of the Eucharist.

And, in fact, it is difficult to determine to

* Matthew xxv. 34.

do charity; but the Eucharist gives us the aptitude and the taste. It is difficult, in the second place, to do charity well; but the holy Eucharist, in giving a supernatural character to the charitable action, ennobles and perfects it. It is difficult, finally, to persevere in the exercise of charity; but the Eucharist will suffice to give us perseverance.

One word only on these three thoughts. The Eucharist inspires charity. I enter into the Last Supper; I assist at the institution of the sacrament of the altar; I first hear these creative words: "This is My Body; this is My Blood." And then I listen again, and a new language strikes my ears and penetrates to my heart. A new language! It is the Saviour Himself Who teaches it me: "A new commandment I give unto you," He says to us, "that you love one another, as I have loved you." Mandatum novum do vobis, ut diligatis invicem sicut dilexi vos.**

* John xiii. 34.

Remark well this sequence, O Christian soul! First, the words creative of the Body of Jesus Christ; immediately after, the words creative of charity: "Love one another as I have loved you." * Jesus Christ has so loved me as even to give Himself for me, as even to feed me with His Flesh, as even to die in order to assure heaven for me. It is thus that we should love the poor. We should give him our prayers, our cares, our fatigues, and in exchange for the adorable Bread which we receive at the altar we should not refuse him the daily bread of which he stands in need. Do you wish, then, to be charitable? Meditate attentively on these two words which I have cited to you: the first: "This is My Body; this is My Blood." Love the Body and the Blood of Jesus Christ. Dispose yourself to receive Them often. Oh, then you will easily understand and fulfil the second word! As Jesus Christ has loved you, you will love the poor. You will be charitable,

*John xiii. 34.

and your charity will be well done. I told vou that your fault was that you were too natural and too human. The Eucharist is the source of that which is supernatural. It is the centre of the Christian life. And, in fact, to live a supernatural life, and to be a Christian, is nothing else than to identify oneself with Jesus Christ. Now what closer identification is there than that which is brought about by the Communion? Listen to the Apostle S. Paul: "And I live, not now I, but Christ liveth in me." * If Jesus Christ lives in me, He loves in me, He acts in me, He exercises charity in me. In fact, listen to what the Apostle adds: "The charity of Christ presses us;" † no longer our charity, but the charity of Jesus Christ. O Christian soul, I may be doubtful about your own charity, but this celestial charity which is lighted at the divine torch; this charity which only touches the earth in order to kindle everywhere its beautiful fire; this

^{*} Galatians ii. 20. † 2 Corinthians v. 14.

charity which is no longer yours, which is the charity even of Jesus Christ, that is what I desire for you—the truly Christian charity.

And not only will this charity be perfect, it will be persevering. I know not if there be in the world a perseverance equal to that of the Eucharist. The most brilliant lights are extinguished, the firmest courage becomes weak, the purest virtues tarnish, the tenderest affections are broken. Look at the Eucharist since the Last Supper down to our days for eighteen centuries: always the same light, always the same ardour, always the same holiness, always the same love, and always the same life. Our charity, I said to you, is only a movement of the heart and a passing sacrifice. Here the Heart never fails, and the Victim sacrifices Himself every day. If you feel your courage become weak, come, draw from the tabernacle a strength all divine. If the ardour of your love becomes extinguished, come and light it again at this divine torch. Finally, if your labours frighten

you; if indolence delays your steps; if you hesitate, for example, to visit a poor man, come first to the foot of the altar. From the altar to the house of the poor the road will appear shorter. The Eucharist, I repeat, will assure your perseverance.

VII.

What reason have I had, then, for associating these two words, and proposing them together for your meditation—the Eucharist and charity? Love them both; put them both into practice. Charity will be your merit, the Eucharist will be your happiness, Heaven will be your reward.

VIII. THE EUCHARIST AND POVERTY.



THE EUCHARIST AND POVERTY.

"Proptu vos egenus factus est cum esset dives; ut illius inopia vos divites essetis." "Being rich, he became poor for your sakes, that through his poverty you might be rich."—2 Cor. viii. 9.

ī.



HRISTIAN souls who read these pages, are you rich, or are you poor? If

you are rich, I have been showing you how the Eucharist teaches you charity. If you are poor, still come to the Eucharist, and see how It is the friend and best consoler of the poor.

I consider first Jesus Christ in His earthly life. This loving God Who made Himself everything to all, and Who, in His goodness, sheds over all men the infinite treasures of His grace, showed, however, a veritable predilection for the poor. Himself willed to be poor. "The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay His Head." * Divine words, which I love to meditate upon, for they seem to me a touching expression of the poverty of Jesus Christ.

How, then! Does not the stable of Bethlehem resemble the holes where foxes find shelter? Did not the high cross raised on Calvary resemble the nest where birds have their dwelling? But hardly is He laid in the humble manger of Bethlehem, than, pursued by the fury of Herod, He must fly even to the borders of Egypt in the arms of His Mother. And as to the cross of Calvary, far from being a nest where He may repose, He only leans His thorn-crowned Head there in order to die. Between Bethlehem, where He was born, and Jerusalem, where He died, the holy Gospel relates to us His hidden life at Nazareth, His apostolic life in Judæa. But it is of His life at Nazareth that David, long before, had said in His name: "I am poor, and in labours from my youth." *

His apostolic life is precisely that during which He has nowhere to lay His Head! Without shelter, without resources, living on alms, obliged to have recourse to a miracle in order to pay the tribute to Cæsar, despoiled on the cross of the miserable vesture which covers Him, Jesus Christ is truly the Divine Poor Man Who, according to the expression of S. Paul, being rich, deprived Himself of everything in order to enrich our poverty.

TT.

In the second place, Jesus Christ, poor Himself, chose among the poor His companions and His friends.

Follow Him when He begins His ministry in the world, and when He is going to assemble His first disciples. "Does he call," says S. Augustine, † "orators, senators,

^{*} Psalm lxxxvii. 16. † 2 Corinthians viii. 9. ‡ Sermon Forty-three, on Isaias v.

emperors? Patience," continues the great Bishop,* "their turn will come later. But first He takes the fishermen of the Lake of Galilee; first the poor, first the ignorant and the imbecile. Later, with these fishers of men, He will bring into His nets orators, senators, and emperors."

But not only does He choose the poor to preach His Word, He makes those who would give themselves to Him descend to the humble rank of the poor. "Every one of you that doth not renounce all that he hath," He says, "cannot be My disciple." †

These divine words have created in the world a new kind of poverty—voluntary poverty. Grace, stronger than nature, has delighted in overthrowing the fragile advantages of condition and of birth. In order to make more friends for Jesus, it has multiplied the poor. And who can say how many millions of souls have bought, at the price of their fortune, the divine intimacy of the Saviour!

^{*} On Psalm xxvi. + Luke xiv. 33.

TIT.

Thirdly: because Jesus Christ loves the poor, He takes care of them, and concerns Himself about their interests with admirable solicitude. "To thee is the poor man left," said the Kingly Prophet. Tibi derelictus est pauper.*

Ah! this sacred deposit, could it be confided to a heart more loving? What has Jesus Christ done for the poor? Two most merciful things.

Firstly: He has been able to inspire him again with the confidence which he had lost in a Providence always good, always active, always watching to come to his help. The Gospel is quite full of the sweet lessons by which one learns to trust in God. Jesus Christ compares the poor to the bird, and says to him: "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. Are you

* Psalm x. 14.

not better than many sparrows?"* He compares the poor to the lily of the fields. "Solomon," He says, "in all his glory was not arrayed as one of these. If the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe, how then shall He abandon you?" † Jesus Christ does not forget, all the same, to exhort the poor to have recourse, by prayer, to that Providence Who is God Himself! The bird does not pray, the lily does not pray; but the poor man must prays. And how then will he not have trust? The God to whom he speaks is his Father. "Our Father Who art in heaven, give us this day our daily bread!" 1 O poor man who prays, how should you not be certain of being better clothed than the lily, better fed than the birds?

But at the same time that the Saviour reminds the poor that he should trust in Providence, He warns the rich that this same

^{*} Matthew x. 29. † Ibid. vi. 28, et seq. † Luke xi. 3.

Providence counts upon them to be the instruments of His benefits to the poor. A few words from His Divine Mouth suffice to move the heart of the rich, and without infringing on the right which they have to their goods, without imposing on them any tax, He knows how to amass for the poor an immense and inexhaustible treasure—that of charity.

Christian charity and voluntary poverty—two beautiful things created by the Saviour—co-operate, so to speak, and are fulfilled in the interest of the poor. When Jesus Christ said to His disciples, "Sell all that thou hast," He adds immediately, "and give to the poor." Vende, et da pauperibus.* And when He exhorts the rich to give large alms, He preaches to them in a certain way the precept of voluntary poverty.

Thus, thanks to trust in God, and to the charity of the rich, the poor man finds in Jesus Christ resources for his support which the world would never have given him.

* Matthew xix. 21.

IV.

Finally, the Saviour does not only concern Himself to ameliorate the life of the poor man, He wills also to assure his happiness. He beatifies him from the commencement of His ministry. I open the holy Gospel: "Blessed are the poor," * says the Saviour. These are His first words. They are the preface to His teaching. One would say that He hastens to speak these divine words because they are suited to the capacity of the greatest number of those who would become His disciples. They are suited to the capacity of the small, the ignorant, the humble—all those whom the world despises, and whom He came Himself to solace and relieve. Beati pauperes! "Blessed are the poor." Wherefore? Because "the kingdom of heaven is theirs." Their future is happiness without end. But is it not proper that this royal dignity with which they will one * Matthew v. 3.

day be clothed should already project upon their present life a first reflection of felicity and glory? Thus the Church, faithful interpreter of the feelings of her Divine Spouse, has always surrounded the poor with a holy respect and tender affection. If she relieves their temporal misery, she strives especially to raise their mind and their heart towards the good things which are destined for them. and which already enrich their souls. Happy are the poor who can taste and understand the teaching of Jesus Christ! They, while still poor, are very rich, and their opulent poverty, to use the expression of a Father, assures them, at the same time, dignity and happiness.

v.

I wished, O Christian soul,—to show you first what Jesus Christ was during His earthly life with respect to poverty and to the poor, for what He then was, He will continue to be in the divine Eucharist, but with that super-

abundance, that perfection, that charm, which only belongs to the sacrament of love.

And, firstly, in the Eucharist Jesus Christ has made Himself poor. His Human nature even hides Itself there. He deprives Himself of the appearance of Man, of His strength, of His beauty, of the visible Majesty and the Divine Aureole which shone around His Face. He has now only the common appearance of a little bread and a little wine. Is it not especially in this state that the Prophet foresaw Him when he said: "There is no beauty in Him. nor comeliness. . . . And His look was as it were hidden and despised, whereupon we esteemed Him not." * Invisible, and denuded of everything, He places Himself in our hands Poorer than the beggar who stretches forth his hand at the threshold of our house, more dependent than the slave who is the plaything of the caprices of his master. Ah! no doubt if an ardent piety like that of the Magi has deposited at the * Isaias liii. 2.

feet of the Host so Poor gold, incense, and myrrh, we enrich Its poverty. We shall place It in golden vessels; we shall lavish about It silk and precious treasures; we shall carve marble and stone to form palaces for It. But the Divine Host does not choose for Itself such or such a dwelling. There It dwells amongst the rich; here, with the poor; and with them, near them. It shares their extreme poverty. The simple Church where they give It shelter is a stable of Bethlehem. The humble cabin where the missionary deposits It is as the tent that the traveller pitches in the barren sands of the desert; neither gold, nor marble, nor precious stuffs.

Hardly a roof to cover It; a bare stone to serve It for an altar. What poverty! what neglect! But I will explain why this absolute destitution pleases It. It is for love of us that Jesus Christ made Himself Poor. Even more than during His earthly life, He wills to be so in the Eucharist.

VI.

In the sacrament of the altar He wills to be Poor. Wherefore? Because He loves the poor, and because, being like to them, He can find easier access into their hearts. Jesus Christ only passes under the roofs of our churches and over the stones of our altars: His most loved dwelling, and that where He would always live, is the heart of man. But -I hasten to add it—it is especially the heart of the poor. There He meets more habitually with the virtues which He prefers, humility, modesty, simplicity, candour. There He does better, and in greater profusion, the work which He came to do. He heals more bleeding wounds: He consoles more sorrows; He excites a more lively faith: He inspires a more burning love. There, in fact, He acts more easily, and more quickly.

Is not this, O Christian soul! a fact that experience demonstrates—sad for the rich, sweet and consoling for the poor? Every time that the Priest from the Christian pulpit makes an appeal to souls, and when he calls to the marriage feast those who have been invited by the Father of the family, does one not see most of the rich pass coldly on, and many poor run together? As in the days of His earthly life, only with grace more intimate, more penetrating, and more profound, the Saviour still says to them: "Follow me," sequere me; * and after the example of the apostles, they give themselves entirely to Him.

VII.

But if the Eucharist has made Itself poor for love of the poor, and in order to be loved by them, It also retains the power, which was that of the Saviour while living amongst men—the power of creating poor men.

At the voice of Jesus Christ Matthew left for ever the Publican's desk † and Zacheus gave to the poor the half of his goods! † At * Matthew viii. 22. † Mark ii. 14. ‡ Luke xix. 8.

a single word from the apostles, in the Name of their Divine Master, the first faithful gave up their goods with joy. At the call of the Eucharist what sacrifices have been made, more generous and more numerous still! How many voluntary poor, contemplating the Eucharist, have despised the riches of the world! Seeing the Host so Poor, they, of their free will, have repeated the words of Urias to David: "The ark of God dwells in tents: how shall I then enjoy the pleasures of life?" * But this thought especially, this thought that the destitution of the Eucharist is a witness from the Saviour of His predilection for the poor, this thought has enchanted many souls, and has made them love poverty. They also have wished to merit the love of this Divine Friend, and, far from imitating the conduct of that foolish young man of the Gospel, who preferred the perishing riches of earth to the kingdom of heaven, † in order to acquire the celestial treasure hidden in the

^{* 2} Kings xi. 11. † Matthew xix.

tabernacle, they have hastened to sell all, and renounce everything they possess.

VIII.

I said to you, O Christian soul, that Jesus Christ had not restricted Himself to a sterile love for the poor, but that He cared for them and watched over all their needs with infinite solicitude.

Ah! it is especially in the sacrament of the altar that this solicitude appears.

It is remarkable that in the beautiful prayer which comes to us from the Saviour Himself, and which we should repeat every day, whereas S. Luke writes simply, "Give us this day our daily bread," panem nostrum quotidianum da nobis hodie,* the Evangelist S. Matthew adds: "Give us this day our supersubstantial bread." Panem nostrum supersubstantialem da nobis hodie.†

Wherefore this different version? It is most certainly the same prayer, and dictated

* Luke xi. 3. † Matthew vi. 11.

by the same Divine Mouth. Is it the same bread, however, which is spoken of?

The holy Doctors who comment upon the Gospel tell us unanimously that the Lord exhorts us here to ask of our Heavenly Father our nourishment of every day.

But also they recognise in the words of S. Matthew a formal expression which refers to the holy Eucharist. O beautiful and — if I may so express myself-divine confusion of language, in which the Eucharistic Bread and our common daily bread become, together, the object of the prayer which we should address to God! But especially consider, I pray you, how encouraging to the poor is this thought which I propose for your meditation. One would say that the Eucharist Itself willed to be their merciful Providence, and to supply all their needs. When nourishing our souls, It is the Eucharist; when nourishing our bodies. It is Providence! The Eucharist and Providence -it is always the same God, the God Whom

we invoke, and Who every day answers our prayer.

So I willingly apply to the poor who remain faithful to the Eucharist these consoling words of the Psalmist: "I have been young, and now am old, and I have not seen the just forsaken, nor his seed begging bread." *

This just man is the poor who sits faithfully down at the Eucharistic Table. This just man begs not his bread. He first asks for the celestial Bread, the Bread which is supersubstantial, panem supersubstantialem, and the Heavenly Father, hearing his prayer, knows that He owes him also his daily bread, panem quotidianum.

I add that the Eucharist procures unceasingly for the poor wonderful resources, because It is the divine torch whence is kindled in all souls the beautiful fire of charity.

I will not repeat here, O Christian soul, the instruction which I have already taken care

^{*} Psalm xxxvi. 25.

to give you elsewhere.* But remember, I pray you, the close relations which God has been pleased to establish between charity and the Eucharist, and you will acknowledge, with me, that the great and innumerable works instituted in the Church to subvert all misfortunes have nearly always owed their origin, their virtue, and their success to Eucharistic influence.

IX.

Oh! how easy would it be for me now to finish the task which I have undertaken in showing you, O Christian soul, that if ever, since the time of His earthly life, the Saviour has willed to beatify the poor, it is especially in the Eucharist that He opens to them an inexhaustible source of happiness.

From the altar, as from the summit of the mountain, He addresses to them the Divine words: "Blessed are the poor, for theirs is * The Eucharist and Charity.

the kingdom of heaven!" But then, immediately descending to them, and coming to dwell in their hearts, He adds: "The kingdom of heaven is within you." Regnum Dei intra vos.*

It is a beautiful characteristic of the providence of the Saviour that He multiplies His gifts according to the measure of our need. The Eucharist, it is true, gives Itself entirely to all; but the rich, who already possess the consolations of earth, will receive from It fewer divine pleasures. The poor have often, alas! no other friend, no other consolation, no other support, no other hope than the God of the tabernacle. It is to him that this God, become Poor, reserves His most abundant riches. The reason why the Eucharist does not always establish Its kingdom in our heart is that this heart already belongs to a thousand worldly hopes, to a multitude of covetous and carnal interests. The heart of the poor is empty, and

* Luke xvii. 21.

the kingdom of God finds place there. Regnum Dei intra vos est.

"The kingdom of God is within you." This kingdom, says the Apostle S. Paul, is not meat and drink, but justice, and peace, and joy in the Holy Ghost.* The kingdom of God, truly, could not consist in the carnal delights which habitually embellish the life of the rich, in the feasts and intoxication of the world. But it is truly, O great Apostle! in the Eucharistic Food, in the Cup on the altar, which inebriates; and this Food and this Cup, which are the best festival of the poor, communicate to them abundantly justice, peace, and joy.

"The kingdom of God is within you."
"This kingdom," says the Gospel, "is like to a grain of mustard seed, which becomes a great tree." † The poor man is this grain of mustard seed, which the world despises, and which it tramples under its feet. But the Eucharistic sap makes of the mustard seed

^{*} Romans xiv. 17. † Matthew xiii. 31.

a great tree, where the birds of heaven rest, because the poor man becomes great before God, and the angels love to converse with his simple and humble soul. The kingdom of God resembles again the leaven which, being mixed with three measures of meal, leavens the whole lump, and makes delicious bread of it! * And, similarly, the heart of the poor, when the Eucharistic leaven raises and strengthens it, is changed into a new heart, which is the delight of the Lord.

Finally, this same kingdom resembles a merchant seeking pearls.† The most precious is the Eucharist, and when the poor man has found it, he possesses an incomparable treasure.

x.

O Christian soul, meditate on these thoughts. I have placed to-day before you these two expressions, which the love of the Saviour has united—the Eucharist and

^{*} Matthew xiii. 83.

[†] Ibid. xiii. 45.

poverty. The Eucharist is God Himself. Poverty is the humblest condition of the human being. But love has performed this beautiful miracle, that a God should become Poor in the Eucharist in order that, in Its turn, the Eucharist might deify poverty.

O what a precious gift from the Lord is the Christian life! It does not prevent poverty, but it makes us love the Eucharist, and at the foot of the tabernacle, the poorer we are, the better we understand that the Eucharist is worth more than all the treasures of earth.

IX. THE EUCHARIST AND SOLITUDE.



THE EUCHARIST AND SOLITUDE.

"Ducam eam in solitudinem et loquar ad cor ejus." "I will allure her and lead her into the wilderness, and I will speak to her heart."—Osee ii. 14.

"Exultabit solitudo et floribit quasi lilium." The wilderness shall rejoice and flourish like the lily."—Isaias xxxv. 1.

I.

EAR not to enter into solitude, O
Christian soul, for it is there that the
Lord calls you in order to speak to

your heart. Ducam eam in solitudinem et loquar ad cor ejus.*

Solitude is as the band, and the habitual dwelling-place, of the Christian life; the world for it is only the exception.

But what, then, is this solitude to which I

* Osee ii. 14.

invite you? Ah! if a more sublime vocation has for ever separated you from the world; if you have listened to the voice which whispered into your ear, "Forget thy people and thy father's house: and the king shall greatly desire thy beauty."* If, in fact, you have chosen the solitary life of the cloister, I congratulate you heartily. This solitude will be for you a tranquil haven. Many storms will rage around you without ever touching you; it will be for you a refuge and a shelter. Many perils will surround you without ever reaching you. It will in fact be like a fertile field, where your sterile and withered soul will not fail to blossom again. All the same, O Christian soul, this absolute retreat is not that which I have now in view: and even if your life should pass in the world; even if your station, your position, your surroundings, or your labours exact of you many duties, I would still tell you to love solitude, and to practise it with care.

* Psalm xliv. 11.

II.

Two kinds of solitude are necessary to the Christian soul.

The first, which is none other than the Retreat, properly so called, will consist for you in your retirement for a few days in the year; then to occupy yourself only with the business of your salvation; to search into your conscience more deeply; to listen more attentively to, it may be, the Word of God, or the advice of a wise director; to form, finally, the holy resolutions which both your past and your future will suggest to you.

But the second, which I would call the solitude of the heart, should be prolonged throughout your whole life. It is of it that S. Gregory said: "Of what use is the solitude of the body if that of the heart is wanting? This latter consists, O Christian soul, in isolating, at least, our heart from the vain rumours, the vain appearances, the vain agitations which multiply themselves around

This makes of our heart a sanctuary closed against all idols, and where we may every hour worship God, love Him, and serve Him. This also, need I add it, will alter nothing of your ordinary life; it will easily accord with the duties of your station, with your duty to your family, and even with certain duties to the world. It is this, O Christian soul, which I have now chiefly in view. If you love not this solitude, I shall in vain seek to instruct vou and make vou better. Solitude, once more, is necessary to the Christian soul. "It is not, it is true, the essence of perfection," says, on this subject, S. Thomas Aquinas, "but it is the necessary instrument of it." Solitudo non est ipsa essentia perfectionis, sed est perfectionis instrumentum.*

IIT.

But, O Christian soul, does not this one word, solitude, trouble and alarm you? Does not solitude appear to you in too sombre colours?

* 2 2, G. 188. Art. 8.

Does not your whole nature, which God has made to be in harmony with all that surrounds it, feel forsaken and distressed at the sole thought of isolation? Your feeling would be just, O Christian soul, if I were speaking to you of a solitude without God, for it is true that this can only cause the soul deep melancholy. It is a void which nothing can fill up; it is a desert where nothing will bloom: it is a want for which nothing can console; but such is not the solitude of which I would now converse with you. That to which I invite you is one I have taken care not to leave empty. I raise in the centre a tabernacle, and I there show you the God of love. Solitude with the Eucharist! Oh, how sweet this is! How I wish I could cause you to love it!

IV.

Solitude and the Eucharist. How well they suit one another, and how good it is to name them together. Solitude is agree-

able to the Eucharist, and the Eucharist charms solitude.

Solitude is agreeable to the Eucharist. The God Whom we adore under the Eucharistic species calls Himself "the hidden God."* He elected to be born in the solitude of Bethlehem, to grow up and live, during the space of thirty years, in the solitude of Nazareth.

He prefaces the labours of His Apostolic life by the forty days in the desert; He flies from the crowds which press around Him, and He retires alone to pray. But especially when, Conqueror of death, He decides to dwell ever with us, see how He retreats into the shade, and wills, from that time, only to inhabit the obscure cell of a tabernacle.

What shall I call the Eucharistic life? A long retreat, during which Jesus Christ retires, and which He never leaves. Before Him and near Him men are busy, and only think of externals; they give themselves up

^{*} Isaias xlv. 15.

to pleasure; they are absorbed in their business: they go, they come: they assemble themselves together; they fill the world with their clamours and their disputes. The Eucharist is always in retreat. It does not cry; It does not dispute; It delights neither in commotion nor in trouble. It prays, It watches; most certainly It is not idle. It exercises over each of us Its divine and allpowerful influence, but without ever leaving solitude and silence. The Eucharist loves retreat, not only that of the tabernacle, but also that which our heart prepares for It. It comes willingly to our heart, but on the double condition of remaining hidden there, and of dwelling there alone. Firstly, to be hidden there. If your heart is open to all the vain dissipations of the age, in vain shall we attempt to keep there the God of the Eucharist. Will you be His well-beloved spouse? Be the "garden enclosed," and not the hard road where the passers-by tread under foot the divine seed. Be the "sealed

fountain." and not the open cistern which allows the waters of grace to escape. O Christian soul, be the wilderness, if you would ask of heaven to make the manna of the Eucharist to rain down upon you. Eucharist wills to hide Itself in you, and, moreover. It wills to be alone there. However great, however wide may be your heart, the jealous God will embrace it all, or, at least. He wills to reign alone over all our thoughts and affections. The Eucharist will be alone in us. because It addresses Itself only to ourselves. When God instructs the whole universe, He employs the great voice of His Church—this voice which resounds loudly, which breaks the cedar trees and reduces the idols to powder. The language of the Eucharist makes less noise. It speaks low, and speaks quite alone to the heart, and, enchanted by these divine accents. which are only confided to ourselves, we may say, with the Prophet: "My secret to myself, my secret to myself."* Secretum meum mihi, secretum meum mihi.

٧.

Thus solitude is agreeable to the Eucharist. But how shall I describe to you the charm which the Eucharist, in Its turn, gives to solitude?

It knows, at the same time, how to people and how to embellish it. When the Eucharist is absent, does not the desert form itself around you? If It is present, can you wish for better company? I should pity you, O Christian soul, if, in the absence of the Eucharist, you did not feel always alone.

What matters it that the world surrounds you, and that nature appeals to your senses?

Neither nature nor the world are of equal value to you as the Divine Friend of the tabernacle. Like the Spouse of the Canticles, tyou seek Him and you find Him not; you ask Him of the world, and the world says to you,

* Isaias xxiv. 16. † Canticles iii.

"I know Him not;" you ask Him of nature, and it answers you, "Seek higher than my narrow limits." Neither the crowd which surround you, nor all created objects can draw you from your isolation; but the moment that your heart has approached the Eucharist how your solitude is instantly peopled, and how the God of love fills it!

You then experience the truth of this sweet maxim: "To live with the Lord is always without tediousness, to converse with Him always without bitterness."* He listens to you and speaks to you, and in this divine colloquy you cry, like the Jews when moved by the words of the Saviour during His earthly life, "Never did man speak like this man."†

In order to animate our solitude see under how many types the God of the tabernacle presents Himself successively to us. "He is," says the Kingly Prophet, † "the sparrow alone on the housetop," teaching us, in this figure, Wisdom viii. 16. † John vii. 46. ‡ Psalm ci. 8. that if He deigns to descend to us and dwell in our houses it is in order to attract us more to Him, and to raise us to the height where He continually dwells. "He is," adds the same Prophet,* the "pelican of the wilderness;" touching figure, which reminds us that in the sacrament of love Jesus Christ seeks solitude in our hearts, in order to give Himself to us as Food and Drink.

What shall I say more to you, O Christian soul? Recall the names which are dearest to you; those of a father, a mother, a brother, or spouse. These names suit the Eucharist.

Think of all those whom you love, and who love you. You will find them again at the foot of the tabernacle, where one band of love easily unites all souls.

So the Eucharist animates your solitude, but at the same time It can embellish it. Is it not the Eucharistic sanctuary that the Prophet had in view when he said: "The wilderness shall rejoice and flourish like the

^{*} Psalm ci. 7.

lily"?* Jesus is the Lily of the valley where pious souls hide, in order to breathe His perfume at ease. The wilderness where blooms the Divine Lily fills us with a holy joy; it is adorned in our eyes with all the divine charms which enchant the Christian heart.

Many pleasures, many ornaments, and much pomp do not always suffice to embellish the world. The Eucharist is sufficient to embellish solitude.

VI.

Solitude and the Eucharist!

I would wish, O Christian soul, to make you love them both: but remember that you will only love the one but in proportion as the other becomes dear to you.

If you would love the Eucharist, first love solitude. The distractions and dissipations of the world add, as it were, a second veil to the darkness, already so thick, which sur-

^{*} Isaias xxxv. 1.

rounds the sacrament of the altar. On one side they diminish in us that lively faith and that burning love which assist us to pierce the shadow of the mystery. Then, again, especially they keep us from approaching the Eucharistic Table, and hinder us from tasting its delights. Now, you know, O Christian soul, that it is to the Eucharist that these words of the Psalmist apply: "Taste, and you shall see." Gustate et videte.*

The more detached your heart is from the world, the more you will love, the more you will taste, the more you will see the holy Eucharist.

But, I hasten to add it, the converse is equally true; the more you love the Eucharist the dearer will solitude be to you.

In the same way that a purer air will carry to us more readily the rays of light and the perfume of flowers, so you will perceive that the atmosphere of solitude allows your soul to lose none of the holy emanations

^{*} Psalm xxxiii. 9.

of the sacrament of the altar. Very soon you will prefer to all the feasts of the world, the holy feast which is celebrated between the Lord and you in the retirement of the communion. Without renouncing certainly the relations which the world imposes upon you, you will understand, however, that none are worth to you the holy friendship of Jesus Christ; and, little by little, retiring from all which is not He and He alone, you will exclaim with the Kingly Prophet: "What have I in heaven? and besides Thee what do I desire upon earth? Thou art the God of my heart, and the God that is my portion for ever."*

VII.

But how, amidst the duties and occupations of the external life, can one procure this retreat where to live alone with the Eucharist? I have told you, O Christian soul, it is especially the solitude of the heart which

^{*} Psalm lii, 25.

you must carefully practise, and the holy Eucharist possesses admirable secrets for Itself creating this solitude in us. Yes, when It has succeeded in taking full and entire possession of our heart, it causes all vain sounds to cease there; It appeases all troubles from without; It brings there recollection and calm; then It speaks to that heart to which It has given peace; It inspires it with repentance for its sins; It dictates the holiest resolutions to it. O sweet and charming retreat which thus continues every day, and which never wearies! It separates us from the world better than do deserts and convents, and often it instructs our soul better than preachers and books.

VIII.

Solitude with the Eucharist! I ask myself, O Christian soul, if there is a surer path to lead you to heaven.

The Lord, in His Gospel, takes care to warn us that the road which leads to life is narrow, while that which leads to destruction is broad.* O very broad in fact; for it has to contain all this innumerable multitude of men who press and push, who agitate and lose themselves therein. Where, then, is the narrow road? There where the crowd is not, there where very few consent to walk, there where one is in solitude.

But this road, adds the Saviour, leads to life; and how should it lead us there if we were not accompanied by Him who is at the same time the Way and the Life! Jesus Christ presents Himself to us under the Eucharistic species, and it is thus that He wills to be our Guide in the narrow path.

Follow Him, O Christian soul, and you will be sure not to wander from the road. There, in fact, firstly, fewer perils will surround you. It was by the broad road of the world that the pilgrim of the Gospel was going down to Jericho when he was spoiled and wounded by the thieves; and if the

^{*} Matthew vii. 14.

Divine Samaritan had not left His solitude in order to run to him and dress his wounds with oil and wine, what would have become of the unhappy traveller?* For you, O Christian soul, the solitary road is very safe, the treasure which you will carry is one which thieves will not steal, and if you ask of the Divine Samaritan wine and oil, He will never refuse you them.

The Eucharist will always be near you to bestow upon you every hour Its strength and Its unction. Fewer perils and more grace. He who has chosen, in order to attain to Heaven, solitude and the company of the Eucharist, will never faint upon the road. It is to him that the words of the holy Canticles apply: "I sat down under His shadow, Whom I desired, and His fruit was sweet to my palate."†

The Eucharist promises him all that lightens a long journey, repose and nourishment. O wonder of the sacrament of love!

^{*} Luke x. 30, et seq. † Canticles ii. 8.

In the solitary shadow of the Eucharistic tree one advances and yet one reposes. One advances, for the Eucharist can inspire the heart with those admirable bursts of love which take it nearer heaven. One reposes, for the Eucharist keeps far from us all that wearies and all that troubles. The grace of spiritual progress and the grace of peace, such are the first gifts which the Eucharist has in reserve for the soul which unites itself to It in solitude. But at the same time It serves it for nourishment. It was in the wilderness that the Saviour willed to multiply the loaves, in order that the crowd which followed Him might not perish of exhaustion. But what is Jesus Christ multiplying the loaves in the wilderness, if not the Eucharist nourishing the soul in solitude? One would say that It multiplies Itself more for him who receives It with the more complete recollection, and the bread which It presents to him becomes for him a delicious fruit. Fructus ejus dulcis gutturi!

O Christian soul, remain faithful both to solitude and to the Eucharist. The one will give you its shade, the other Its fruit. With fruit and shade, you will never faint on the road which leads to the heavenly country.

TX.

Regulate thus your life, then, O Christian soul. Once more, I do not demand of you that absolute retreat which might not suit either the duties of your position or the designs of Providence respecting you. But I ask you first to love that solitude which is none other than the habitual recollection of the heart. Then in the depth of this intimate sanctuary, which you will have formed in yourself, place the holy Eucharist.

You will take care to receive It often in holy communion; but you will especially strive to retain carefully in yourself the perfume of the Divine Presence. Thus the Eucharist will be your most constant and your sweetest companion in retreat. Believe it

firmly, O Christian soul; you will suffice one for the other; and with what delight you will then love to say to It: "My beloved to me and I to Him." Dilectus meus mihi, et ego illi.*

Holy and happy life! Rejoicing in a deep peace, you will say with King David: "This is my rest for ever and ever." Hac requies mea in saculum saculi?

And knowing that the Eucharist alone can fill this solitude of the heart, you will repeat with the same prophet: "There where the God of Sion dwells will I dwell. It is the place which I have chosen for myself." Elegit Dominus Sion, elegit eam in habitationem sibi. Hic habitatio quoniam elegi eam.

* Canticles ii. 16. † Psalm cxxi. 14.

X.

THE EUCHARIST AND FAMILY LIFE.



THE EUCHARIST AND FAMILY LIFE.

"Quoties volui congregare filios tuos quemadmodum gallina congregat pullos suos." "How often would I have gathered together thy children, as the hen doth gather her chickens under her wings."—Matt. xxiii. 37.

ī.



NE of the most admirable institutions of Jesus Christ is, most certainly,

the Christian family.

Sin, in soiling our nature, had deteriorated the ties which it forms between men.

The family existed no longer. In order to regenerate it, it was necessary to regenerate the world.

Jesus Christ did both. He purified the world in the waters of baptism, and, raising marriage to the dignity of a sacrament, He created the Christian family.

Marriage is the sacred source of the family. It ennobles and strengthens the feelings which unite husband and wife; but its action does not stay here. The grace which the husband and wife receive is communicated to the father and mother. Then from the parents it descends to the son. Who may say the loving relations, the holy affections, the noble duties which are born of this blessed union!

The family is as a little world which is complete in itself. Past, present, future; interests, joys, sorrows; all is in common, and all contributes to the common happiness. Happy is he who has lived in the midst of a Christian family! Happy he who has tasted its power and its charm!

п.

All the same if our Divine Saviour has established the sacrament of marriage in order to form the Christian family, He willed that, once constituted, it should have

recourse to the habitual means of sanctification which are offered to us.

Now amongst the sacraments which sanctify our souls there is one which surpasses all the others and admirably unites in Itself the holiness, the dignity, the happiness of the Christian life. It is the Divine Eucharist. Without It, none is Christian; no family can be Christian without It.

Here is the interior of a family: a father, a mother, sons, daughters, brothers, sisters! all dwell under the same roof, they sit at the same table, they warm themselves at the same hearth.

This family, is it united? is it peaceful and happy? is it Christian?

When I come into the interior of a house, I care not to know if the family inhabits a palace or a hut; the most sumptuous apartments have often witnessed many tears, and often the most hearty joy is found under the humblest thatch. I inquire not if those who live together have the same characters, the

same tastes: sometimes natures very different can, however, sympathise with each other, while natures which are similar grate upon each other in common life. I do not examine if the father keeps his legitimate authority; it might only be tyrannical: if the mother is tender and devoted, this tenderness might be blind, and this devotion without prudence: if the sons and daughters are submissive and respectful; this submission and respect might be limited to externals.

But when I enter a family, I ask if there they love, if there they receive, the Eucharist.

There where this divine sacrament is as a stranger which is ignored I am no longer in security. A reverse of fortune, a change of temper, the least conflict of interests suffice to divide what appeared united, to trouble what appeared calm, to change into bitterness this apparent felicity.

There, on the contrary, where the Eucharist is held in honour by the family, I

say! "Peace be to this house and to all who dwell in it." *

The Lord is in the midst of them, and He brings happiness with Him. What, then, is the powerful influence exercised by the Eucharist on the interior of the family? This, O Christian soul, is what I would try to tell you to-day.

III.

In the first place, the Eucharist perfects the bands of the family, and unites it more closely.

"Jesus Christ," S. Paul tells us, "is all in all;" omnia in omnibus;† and it is especially in the Eucharist that, although living of His own life, He assimilates Himself more perfectly to us. Meditating on these words of the Apostle, I seek to know what Jesus Christ is in the family. Is He Spouse? is He Father? is He Mother? is He Brother?

* Rit. Rom. † 1 Corinthians xv. 28.

202 The Eucharist and the Christian Life.

is He Child? And I answer, with S. Paul, Jesus Christ is at the same time all that, in every member of the family: omnia in omnilus.

O consoling thought, which it would take too long to develope here, but which, if only glanced at, furnishes abundant applications.

In the heart of the spouse, Jesus Christ becomes Spouse; in the heart of the father, He is Father; in the heart of the mother, He is Mother; in the heart of the brother, He is Brother; in the heart of the child, He is a Child; and thus, when He is received by the whole family, He loves in it, He acts in it; He manifests the sentiments and the virtues which suit each of its members.

Consider, O Christian soul, what perfection is by this means given to all the relationship of the family. The husband and wife will be faithful if, united to Jesus Christ, they cherish each other, as the Saviour has cherished His Church. The father and

mother will accomplish all their duties, if they draw from Jesus Christ the lesson and the example of the most august paternity and the most tender maternity; the brothers will love each other if they are only one in Jesus Christ, Who Himself so loved men that He would only be amongst them as the Firstborn amongst many brethren; * all the children will be docile, if, living of the life of the Child-God, they are submissive to their parents, as Jesus was to Mary and to Joseph.

IV.

Now, is it necessary to add that this perfection of relationship tends to maintain in the family an admirable union?

In creating at the first the family, and in restoring it by His Divine Son, God willed that it should be for us the centre of the most intimate relations and of the most perfect affections.

^{*} Romans viii. 29.

204 The Eucharist and the Christian Life.

The indissolubility of Christian marriage imitates the first union of man and woman, and this latter, in the thought of God, was the principle of the universal fraternity of man.

But while God unites, sin divides and separates. From the creation of the world it has sown the most violent hatred between brothers, and soon, not even respecting the first of all bonds, it has broken the conjugal tie. How, then, has it accomplished this work of division? In giving us up to our guilty passions it has closed our heart to the most holy affections. It is one of the signs which S. Paul attributes to the irreligious: "They are without affection." Sine affectione.*

Nature, I know, notwithstanding the disorder caused by original sin, has not lost in us all its power, and there especially where the Christian influence has not entirely disappeared, it can maintain intact family ties. Who, however, will deny that these ties are

* 2 Timothy iii. 3.

more fragile if they are left to the mercy of our natural feelings? Family affection is of too high an order for nature to suffice for it. It is, besides, too much an affair of every day, too much given up to the events of life, too dependent on our imperfections and our deficiencies, for it not to require a higher power in order to establish it.

Well, then, O Christian soul, the holy Eucharist is precisely this power.

When God is present in us He sanctifies all our feelings. When the members of the same family kneel together at the holy Table they more easily forgive each other their faults, and consider only how to venerate and love the Divine Guest Whom they have received together. The Eucharist thus supplies what love is most wanting in each one. It covers our faults, and allows only divine graces to be seen in us. In raising our affections above nature, It has been able to make them immortal.

٧.

Happy, then, is the family where all the members communicate. Truly it is the people of which the Kingly Prophet celebrates the happiness: "Happy is that people whose God is the Lord." Beatus populus cujus Dominus Deus ejus.* But it is very rare now to find an entire family in which all who compose it are equally Christian, in which all love and receive the Eucharist with unanimous piety.

The father has long since grown old, apart from Christian habits, and the son, already carried away by the vain turmoil of the world, has very soon forgotten the principles of his childhood.

However, God has known how to keep for Himself in this less Christian household tabernacles which He visits and where He loves to rest. The mother is Christian; she communicates. Her pious daughters follow

• Psalm exliii. 15.

her example; and, notwithstanding the obstacles of every kind which arise often in the midst of them, they continue to nourish themselves on the Corn of the elect and to quench their thirst with the Wine which brings forth virgins.

This family which I have been describing, will it remain united? Will the mutual affection suffer no diminution, and will nothing come to disturb the domestic felicity? With respect to this, as I have said above, my security is far from being complete.

Perhaps, in favour to the souls which have remained faithful to Him, God may will that peace and happiness should be maintained at the domestic hearth. Perhaps—and this happens more often—the diversity of habits and principles will bring about, by degrees, amongst those who dwell under the same roof, differences which are to be regretted. How can one always be of one accord if one does not agree upon the chief point? How love one another perfectly, if God is not the

208 The Eucharist and the Christian Life.

bond of love? How live together of the same life, if one eat not together of the Bread which Alone gives true life?

Besides, those who keep away from the sacrament of the altar deprive themselves by that act both of that elevation of feeling which raises above nature family affections, and of the surest guarantee against the tendencies which ceaselessly menace to trouble its interior life.

Can one then be astonished that coldness and disaffection come sometimes to trouble the relationship which is no longer cemented by the Divine Presence?

However, O Christian soul, I am far from despairing. The Eucharist has kept Its place in the family; It continues present and living in the souls which are faithful to It. As It unites closely all the members of the same family when they have the happiness of being Christians, so It will have the power of bringing back those who have wandered from It. It will be able to influence hearts,

to overcome prejudices, to supply deficiencies, and to re-establish, in fact, the relations which seemed on the point of being interrupted. This is the second benefit which family life will owe to the Eucharist.

VI.

O pious souls, who keep alight in the family, with so tender a care, the holy flame of Eucharistic love, be confident and courageous.

The work which you have undertaken will be long and difficult, but how beautiful and how meritorious is it! You will that those who are united to you by the ties of blood, those whom Providence has made especially dear to you, should make only one heart and one soul at the foot of the tabernacle, and that, loving God, they may love you and each other better. Now, to attain this noble end, I know no more powerful means than that which your piety has made choice of: communicate well and communicate often.

210 The Eucharist and the Christian Life.

The Eucharist is the Victim which offered Itself on Calvary for the salvation of the world. Offering Itself again on the altar of your heart, It will save those whom you love.

The Eucharist is this same Jesus Christ who, at the request of Mary and of Martha, made Lazarus come out of the grave. At your prayer could He not restore to life a brother, a father, a spouse, a son, whom you have lost since they strayed away from God?

But you have communicated already, and those whose conversion you had in view remain the same. Do not lose courage, and, above all, persevere. When the two sisters, Mary and Martha, sent to the Saviour to tell Him that their brother was dying, Jesus did not at once go to Bethany, but He remained two days in the place where He was—two long days of waiting, which represent your past communions. Do not lose courage, but persist with the Eucharist.

Your perseverance will obtain what your prayers have not yet merited. A day will

The Eucharist and Family Life. 211

come when there will flow from the tabernacle upon your whole family the grace of resurrection and of life.

But forget not to add to your persevering communions the sweet practice of the virtues which are dear to the Eucharist. Those whom you would touch and convert will be much more sensible of the attraction of your virtues than of all the pious customs which have for object their salvation. When the Eucharist reveals Itself in a soul by goodness, by sweetness, by an inexhaustible patience, It appears to raise the veil and to be mysterious no longer. The least Christian hearts feel Its charm. Often the example of an Eucharistic life has sufficed to inspire the love and the desire of the Eucharist.

Ah! if it is given you to co-operate with your surroundings, and to witness some of these returns to the God of the tabernacle, you will then understand more easily the influence of the Eucharist on the union and happiness of families; you will see that to return to the Lord is to return to all one's duties; it is to restore oneself to the affection and tenderness of those belonging to one; it is to bring back joy and calm to the domestic hearth.

VII.

Thus, when the family is Christian, the Eucharist can maintain unity in it; It can also restore it if some of its members have been unhappy enough to disturb it. But what! is this all, O Christian soul, and will the family owe nothing more to the Divine Eucharist? Hitherto I have only had in view those happy days in which cruel losses have not come to distress indissoluble affections, when around the common board no vacant place is found, when the patriarchal tent gives shelter to the entire tribe, when the family is still complete.

Alas! how quickly these days pass away!
"Bitter death separates," says Holy Scripture—separat amara mors.* It is especially
*1 Kings xv. 32.

bitter when it separates hearts which God Himself has united. One family is one life. Our life is torn with that of our neighbours, and we cry with S. Bernard, "Either why have we loved, or why have we lost?" Cur aut amavimus aut amisimus nos?

We call. Death hears us not. We stretch forth our arms, and we embrace nothing. We weep, and our tears never console us.

O Christian soul, for the most bitter of all sorrows nothing less is needed than a God Who consoles! The Eucharist consoles; and this is the third office which It performs in the bosom of the family.

VIII.

The Eucharist consoles! It was, you know, the testament of the Saviour, and Jesus Christ only instituted It but to comfort those who were going to be made sorrowful by His death. Well, then, in like manner, when death afflicts us, It continues to be to us the

testament, containing supreme consolation. It is certain that It especially suits our days of grief and mourning. It is then that It showers down upon us in more abundance Its holy riches. But not only does It console us, It also endeavours to take the place of those who are no longer with us. After they have departed It remains. Oh, how much better we feel then that the Lord, because He is All in all, can also take the place of all in all.

When the unhappy Anna, wife of Elcana, lamented to him that she continued barren, he answered her: "Am I not better to thee than ten children?" Numquid non ego melior tibi sum quam decem filii.*

It appears to me, O Christian soul, that in our most cruel griefs the Eucharist speaks to us similar words: Am I not worth more to thee than those who are no longer? Do they love more tenderly? Had they more grace, more beauty, more holiness, more power? "A mother can forget the child she brought into the world,"* but I have never forgotten thee.

The most sacred feelings often sleep in the heart of man, "I sleep, but my heart watcheth."† Am I not worth more to thee than those who are no longer?

At the same time, while trying to replace them with us, the Eucharist is far from wishing to rob us of their memory.

The God of the Eucharist is not only in the tabernacle where we pray and where we weep, He is also in heaven, where are gone before the souls which are dear to us. He is, also, by His love and by His grace, in those dark regions of expiation where, perhaps, these souls are still detained. From this, between them and us a sweet correspondence is established, of which the Eucharist is the link. In the same way that the Church is one, although dwelling at the same time in three worlds, militant on earth, suffering in purgatory, and triumphant in heaven; so the

^{*} Isaiah xlix. 15.

[†] Canticles v. 2.

216 The Eucharist and the Christian Life.

family remains one, although those who compose it are no longer under the same roof; and as the unity of the Church has the Eucharist for foundation, so it is still It which recomposes and reconstructs the family in the three worlds in which it is dispersed. O you who, with eyes full of tears, seek a father, a mother, a husband, a wife, a brother, a sister, a child, in the place where they are no longer, turn to the tabernacle. There the Lord is near you, and He is at the same time near them. It is in the Eucharistic union that your souls will embrace each other.

ıx.

And now, O Christian soul, what shall I say in conclusion? Assuredly your family is dear to you, and you owe to it much happiness. Not being able better to express to it your feelings of gratitude, you pray much for it. Never ask that it may be more prosperous or richer. Ask not "that the

The Eucharist and Family Life. 217

sons, as new plants, should surround the house; that the daughters should be adorned as the temples, that the storehouses should be full, and the sheep fruitful!" David warns you that those who possess these good things are wrongly called happy."* But rather ask for the happiness of your family, that the God of the Eucharist may always be with it; with it to maintain unity, with it to restore it if it be troubled, with it to console it in the cruel hours when death separates it. Happy, very happy, is the family which has for Lord and for God the God of the tabernacle, and the Lord who dwells on the altar.

* Psalm clxiii.

XI. THE EUCHARIST AND LIFE IN THE WORLD.



THE EUCHARIST AND LIFE IN THE WORLD.

"Non in commotione Dominus." "The Lord is not in the whirlwind."—3 Kings xix. 11.

ı.

to show you easily the relations which exist between the Eucharist and the various practices which religion proposes to you, have I not, on the contrary, to show you now that an impassable abyss separates the Eucharist and the world? It is Jesus Christ Himself Who pronounces these words: "Woe to the world." Væ mundo.* And He adds: "The whole world is seated in wickedness." Totus mundus in maligno positus est.† What then

* Matthew xviii. 7. † 1 John v. 19.

Hidden from our eyes at this time, far from the crowd, and far from noise, under the Eucharistic species, will the Saviour approve that on which He bestowed His curse during His earthly life? And the worldly soul, which has chosen to dwell on, and to delight in, evil, can it at the same time become the tabernacle of the Holy of Holies?

Far be it from me this thought, O Christian soul. And yet if Providence has caused you to be born in the midst of the world; if you have duties to fulfil there, and have to keep up your relations with it, I would tell you, without hesitation, that neither these duties nor this connection should separate you from the holy Eucharist.

At the same time, on this delicate point there are some distinctions to make, and I would first point them out clearly.

II.

O Christian soul, there is world and world. Jesus Christ cursed the world because of its offences. Væ mundo a scandalis.* He cursed it because the spirit of evil resides and has dominion in it. Totus mundus in maligno positus est.†

Hence the more the world avoids offences, the more it departs from the works of the devil, and the less will it merit the curses of the Saviour. God did not create man to live alone; social life is his natural life, and all the efforts of religion have tended to this one end—that the world should become Christian. Alas! this work, I know, is still incomplete, and it is seldom that worldly réunions are not perilous to the soul. One cannot, however, deny that a little experience suffices to discern the world which Jesus Christ condemns from that which one can frequent without ceasing to be Christian.

A second distinction refers to the different relations which one may have with the world. There are those which family ties, charity, and zeal recommend to us. These, far from

^{*} Matthew xviii. 7. † 1 John v. 19.

224 The Eucharist and the Christian Life.

being condemned by religion, form part of our duties, and we must take care not to omit them. There are others which are imposed upon us by the obligations caused by our social position. If they present no danger, they also are no obstacle to our Christian habits. If they are of such a nature as may cause harm to us, such as large réunions, dances, and other worldly diversions, they must be carefully regulated by the inspirations of Christian prudence and the advice of a wise director.

Finally, a third distinction arises from the personal condition of each one. The youth and the old man, the young girl and the married woman, do not encounter the world under the same conditions. Here, again, an enlightened guide can alone enter into practical details, and settle for each soul the line of conduct it should follow.

III.

These distinctions made, I come, O Christian soul, to the object of this conversation,

The Eucharist and Life in the World. 225

and I ask if, living in the world, you can, or even ought to, interrupt the holy habit of communion?

My answer—you understand it at once will depend especially both on the world you frequent, and on the kind of relations which you will have with it. Either, in the first place, it will be a world corrupt and perverse, where your presence will be a scandal, and where your Christian life will be exposed to deadly attacks. It is certain, in this case, that you cannot unite the holy practice of communion with a kind of life which the Eucharist reproves and which religion condemns. But on this point I presume that your love for the sacrament of the altar will always guard you against a world that Jesus Christ has cursed, and which you cannot frequent without losing yourself.

Or, in the second place, I suppose that life in the world will reduce itself for you to those social relations from which you cannot withdraw yourself, and which your position imposes on you. And then two motives will induce me to advise you not to give up the Eucharist. On one side the divine nourishment will be to you a necessary antidote to the poisons which you will breathe in the world; on the other side, you will thence draw the strength which alone will enable you one day to triumph over the vain attractions of the age and over its dangerous seductions.

The development of these thoughts will express my feelings on the salutary action that the holy Eucharist can exert with respect to the world.

IV.

From the beginning of this conversation I have taken care to warn you, O Christian soul, that no connection can exist between the holy Eucharist and the world which has been the object of the maledictions of the Saviour. What relations can there be between the chaste delights of the altar and the guilty voluptuousness of the world? It is

with reference to this that S. Paul pronounced these plain words: "You cannot drink the chalice of the Lord and the chalice of devils." The chalice of Jesus Christ is the Wine which brings forth virgins: the chalice of devils poisons and destroys souls. This guilty world you must fly; but I am persuaded beforehand that the holy love of the Eucharist will suffice to cause you to avoid it.

The holy love of the Eucharist! Ah! it is then a very precious grace bestowed on us by the Lord! It suffices to guard us from a number of shameful faults into which our corrupt nature would draw us. Happy is the soul which, at the holy Table, has "tasted and seen how sweet the Lord is."† It has unlearnt by this very means the unholy science which the world reveals to us; it has, if I may so express myself, lost the sense of worldly things. But in place of this, it has gained an exquisite, a divine sense, which is

^{* 1} Corinthians x. 21. † Psalm xxxiii. 9.

only satisfied at the altar. It is in vain henceforth that the world will burn before it the vapid incense of its vanities: it loves better to run to the perfumes of the tabernacle. In vain it amasses before its eyes all that enchants, all that seduces: it is never deceived by those deceptions. Ah! it says, how vile is the world when I gaze upon the altar!

٧.

Thus, firstly, the Eucharist inspires the Christian soul with a holy horror which nothing can overcome with respect to the evil world. But, at the same time, it forearms it against the dangers of the relations which it is obliged to keep up with it.

You have read in that admirable book, "The Introduction to the Devout Life," the wise counsels which S. Francis de Sales gives to the persons whose condition obliges them to frequent balls and other dangerous réunions. He would that these persons should

think often on death, on hell, on the agonies of all those who suffer; then on the very different life of the souls which pass night and day in praising God; then on Jesus and Mary, on the angels and saints, "who have seen them at the ball, and to whom they have caused great pity."

These counsels are excellent, and I advise you to follow them. But you, O Christian soul, you have a special devotion to which are attached both your most constant thoughts and your most holy affections. You are devoted to the Eucharist. Do not allow It to remain a stranger even to the worldly life which has been imposed upon you! The Eucharist, when you find yourself in the world, will be to you more than was the angel wafting the pure air around the three Hebrews in the furnace of Babylon.

When you prepare to take part in a worldly feast consult the Eucharist. It will regulate your external behaviour, and will tell you the wise reserve which Christian modesty imposes on you.

If the brilliancy of this fête so dazzles your eyes that it makes a dangerous impression on you, remember the Eucharist, with Its festival so much sweeter, when, amidst incense and light and flowers, It appears to you upon the altar, shown forth to your gaze, to your love, to your adoration. If your ears hear words that flatter your vanity, and which carry on in drawing-rooms the conversation of the serpent and of Eve, do not listen to all these discourses, and, borrowing the thought of David, say from the bottom of your heart: "The wicked have told me fables, but not as thy law, O God of the tabernacle!"* And if the joys and pleasures of the world endeavour to persuade you that you will find in them true happiness, remember that you have been happier when you were shedding tears at the foot of the tabernacle.

* Psalm exviii. 85.

But especially if the shadow of sin endeavours to darken your soul, oh, remember, remember quickly, that you are on the eve, perhaps, or on the morrow of a communion. Is it thus that you prepare yourself? Is it thus that you thank God for the mercies which He has bestowed upon you?

What shall I add, O Christian soul! The thought of the Eucharist, if it reigns in you, will take possession of your whole being. It will transform it, and will leave an inimitable impression, as it were, of Itself upon it. I would that, when seeing you in the world, every one should say at once, "There is a soul that communicates!"

The poet has had reason to write,—

"Even when the bird walks, One feels that it has wings."

The Christian, in the midst of the world, is as the bird which condemns itself to walk, and which only takes again the wings of the dove in order to fly to the tabernacle. I desire that the Christian soul, even when it stays its flight, and sets foot on the earth, I desire that it may impress upon every one that it has the nature of the bird, and that God made it to fly.

At the same time, O Christian soul, in imparting to you the feelings on this point which I consider the best, I hasten, nevertheless, to recognise that the shades here are of infinite delicacy. One soul I should counsel to practise without fear the doctrine which I have just been teaching. With another I should be more guarded. But this I sav to all, that if, notwithstanding their rather worldly life, I rather incline to advise them not to renounce the Eucharist, it is, firstly, because the world, without this divine support, would be inevitably more dangerous for them. It is, further, because I have the hope that, little by little, the Eucharist will lead them, of their own accord, to separate themselves entirely from the world.

VI.

And, in fact, O Christian soul, here is a sure sign by which it will be easy for you to see if the Eucharist exercises a happy influence on your relations with the world.

From time to time return upon yourself. Interrogate your own feelings, whether from the point of view of the world, or from that of the Eucharist. Is it the Eucharist, or is it the world which every day loses or gains most ground on your affections?

If you find that the world draws you away; if, like the unbelieving Jews, you think that the Eucharistic manna possesses no longer the same celestial flavour which It had formerly; if you prefer to It the coarse food of Egypt, take care: the world is worth nothing to you. Apply to yourself the words of the wise man: "Strive not against the stream of the river."* Retire rather to the calm and holy shore of our Eucharistic sanc-

* Ecclesiasticus iv. 32.

tuaries, and by deeper recollection, by more fervent prayer, endeavour to restore to your soul the energy which the softness of the enervating world caused it to lose.

But if, on the contrary, the spectacle of the vanities of the world which surround you only succeed in making you love still more the delights of the Eucharist; if, every time that you are invited to a worldly assembly, you say, with David: "Woe is me that my sojourning is prolonged! How long shall my exile last?"* If worldly conversation tires you, and if, returned to the foot of the Eucharist, you experience the truth of these beautiful words of our Sacred Books: "Her conversation hath no bitterness, nor her company any tediousness," † oh, then, I shall be less uneasy.

The world will in vain endeavour to retain you; you will love it less from day to day; and soon, I feel convinced, the Eucharist will obtain in you the triumph which It longs for.

^{*} Psalm cxix. 5. † Wisdom viii. 16.

The Eucharist and Life in the World. 235

By It and with It you will soon have over-

VII.

come the world.

Happy is the soul which thus triumphs! It is this happiness which I covet for you, O Christian soul. Can I desire that your whole life should be divided between these two extremes—between the Eucharist and the world! Oh, certainly not! I have wished, it is true, to furnish you against the seductions of the world with the sacred armour which the soul that communicates puts on at the altar. But especially I am persuaded that in thus remaining faithful to the divine Eucharist you will draw from It enough strength to break off finally all your connection with the world.

With respect to this, constant experience comes to confirm my previsions. Who may tell the numberless victories gained by the Eucharist over the most worldly souls? The God of the tabernacle was very patient with

them; but He did not remain inactive. He sought to draw them by the bands of His love, and to arouse them from their negligence by the most tender reproaches. If I am your Master, He said to them, where is the honour which you render Me when you only think of gaining vain glory from all the gifts which you have received from Me? If I am your Father, where is the love which you show me when you give your heart to such frivolous amusements?

Little by little they better understood these words of a Master and a Father. They entered seriously into themselves. They saw that the living Fountain was better for them than the broken cisterns, and, thirsting only for the water of the spring, they long for thee alone, O my God!* And now, far from the noise of the world, they love to dwell in solitude near the tabernacle. How they repose there! How happy they are there! They remember past dangers. "If the Lord * Psalm xli. 8.

had not helped us," they cry, "we had nearly fallen down to hell." * But every time that our footsteps slipped, the sacrament of mercy supported our failing strength. They taste their present joys, incomparably the sweetest. Before the torch which burns on the altar the pale lights of the world are soon extinguished; and, joyous at having chosen the house of the Lord for their habitation in future, they say, with David: "How lovely are thy tabernacles, thou Lord of hosts! Better is one day with thee than thousands in the tabernacles of sinners." † Melior est dies una in atriis tuis super millia in tabernaculis peccatorum.

VIII.

Perhaps, O Christian soul, in listening to this discourse, you have said more than once to yourself: "But if it is thus, it were better at once to renounce the world, and live only with the Eucharist." Yes, you are right, and

+ Ibid. lxxxiii. 11.

^{*} Psalm exxiii. 8.

I can only applaud so Christian a resolution. However, I do not forget that Jesus Christ, preaching to His disciples the most austere virtues of the Gospel, finished His discourse with these words: "All men take not this word." * Non omnes capiunt hoc verbum.

All, alas! do not understand that the Eucharist is worth more than the world. All do not so easily determine to sacrifice vain pleasures to the purer delights of the soul. Many, in fact—I repeat it—must know how to live in the world.

It is for them that I write these pages. May my words inspire them with sentiments which will be their safeguard.

Firstly, an invincible horror of the offences of the world, which the God of the tabernacle has so often condemned and cursed.

Secondly, an extreme vigilance, in order that the world which they frequent may never have power enough to turn them from the road which leads to the holy Table.

* Matthew xix. 11.

The Eucharist and Life in the World. 239

Thirdly, an ardent desire to break one day the bands which retain them in the midst of the world, in order to consecrate themselves entirely to the divine Eucharist.

I desire, O Christian soul, that these three sentiments may be yours. The world will have for you fewer perils, and the Divine help which you have obtained for yourself will save you. "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee."* The cherubim of the tabernacle will keep you under the shadow of their wings.

* Psalm xc. 7.

XII. THE EUCHARIST AND SUFFERING.



THE EUCHARIST AND SUFFERING.

"Qui pridie quam pateretur accepit panem." "The day before He suffered, Jesus took bread."—Canon of the Mass.

ı.

oU suffer, O Christian soul! Suppose for a moment that the religion of Jesus Christ has not flashed its torch before your eyes. Here is before you a cruel enigma, of which the solution will always escape you—suffering. Man suffers! Why does he suffer? Why, this creature of a day, is he the plaything of pain? "Why doth evil put forth its power against a leaf that is carried away with the wind, and why pursueth it a dry straw? Man born of a woman, living for a short time, is filled with many miseries.

Who cometh forth like a flower, and is destroyed, and fleeth as a shadow; who is soon consumed as rottenness, and as a garment that is moth-eaten."* In this admirable description, the holy man Job does not exaggerate the bitter conditions of human existence. But why does God impose them upon man?

The infidel has no reply, or, rather, he answers by despair and blasphemy. Religion alone does not keep silence. It neither despairs nor blasphemes. It first explains suffering to us. It then teaches us how to suffer well.

IT.

Religion explains suffering to us. In the Christian language pain and sin so correspond that these terms are inseparable. God had created man exempt from suffering and death: "It is by sin," says S. Paul, "that death entered into the world." † And as *Job xiii. and xiv. † Romans v. 12.

a foretaste of death — suffering. Man has sinned; can one then wonder that he suffers?

Man has sinned! How should not his guilty heart, become cursed ground, bring forth briars and thorns? How, when his body has rebelled against God, should it not feel the severe yoke of His justice! And how should our poor nature, so profoundly injured and fallen, not feel the rebound of its fall?

But religion does not content itself with explaining suffering to us! It teaches us to suffer well, and for that what does it do? It shows us the Eucharist.

The Saviour willed to establish between the Eucharist and suffering the closest ties. Let us know how, in suffering, to have recourse to the Eucharist. The Eucharist and suffering can mutually aid each other in us.

When we suffer, we communicate better, and if our communions are good, they will teach us to suffer well. Finally, united together, the Eucharist and suffering are for

us sure means of sanctification and salvation. Let us meditate, I pray you, on these thoughts.

III.

In the first place, O Christian soul, consider how Jesus Christ united the Eucharist and suffering.

The priest, at the holy altar, repeats every morning these words:—

"The day before He suffered, Jesus took bread."* And in fact Jesus only leaves the chamber of the Last Supper but to go to the garden of Olives, where He will be betrayed and given up to His executioners. The date of the Eucharist and that of the Passion are the same. But what end does Jesus propose to Himself when giving to His disciples His Body to eat and His Blood to drink? Above all He would leave them a living memorial of His sufferings. "This Body," he says, "is That which will be given for you. This Blood will be shed for the remission of your sins." †

* Canon of the Mass. † Matthew xxvi.

The Passion and the Eucharist, which have the same date and the same end, are not separated in the future.

No doubt the glorious Body of Jesus Christ suffers no more, but His Passion remains so inherent in the Eucharist, that the latter is only a sacrament but inasmuch as It is a sacrifice. The Host, before being presented to us as the food of our soul, has been offered as Victim on the altar of immolation. The priest never pronounces the words which consecrate without reminding that these words were said by the Saviour Himself on the eve of His Passion. The altar is at the same time the Upper Chamber and Calvary: the Upper Chamber of the Eucharist and the Passion are only one memory for us.

IV.

Well, then, now I return to you, O Christian soul! God has imposed suffering upon you; a cruel sickness wears your limbs; your bed of suffering is a Calvary. Oh! profit by

these precious moments, unite your own passion with the Divine Eucharist.

Hitherto, perhaps, and as long as Providence preserved your health, you loved to come often and kneel at the foot of the holy table. Now you can no longer do it—and yet, allow me to say it to you, it is now that God has placed you in the best condition to unite you to the Eucharist.

You suffer! Ah! remember the holy words which I have quoted to you. "Before He suffered, Jesus took bread." He only took it in order to bless it, and to distribute it to you. Receive the Bread, all you who suffer.

The God of the Eucharist so loves your sufferings that to go towards them He leaves His tabernacle, He traverses streets and public places, He walks through the country, He climbs the summit of the mountains, or He descends into the valley. There where lives he who suffers, the Eucharist finds itself as it were in Its native country. Your bed of pain is a Calvary, you say: it is for this

reason that it will the better be an Upper Chamber—the Eucharist is born of suffering. It belongs firstly to those who suffer.

٧.

How many times, O Christian soul, has it not occurred to us to sigh over our indifference and our coldness when we approach the sacrament of the altar. Dissipated and distracted by our business and our pleasures, we have often perhaps hardly prepared our heart to receive its Divine Guest. And after having communicated, no true feeling of love, no earnest resolution, no burst of gratitude.

O you whom suffering distresses! I congratulate you truly. Your communions will now become very agreeable to God, and it will be easy to you to make them.

You are on the point of communicating: seek not to make long preparations, and do not fatigue your mind by useless efforts: you suffer: that is enough.

I said to you a moment ago that, precisely

because you are ill, Jesus Christ is in great haste to come to you. The ills which you suffer form a powerful attraction which draws Him.

Formerly, perhaps, you tell me, you took care to prepare yourself by prayer and good works. Alas! often a self-satisfied feeling robbed them of all their value.

Suffering is never an act of our own will, it is as the direct expression of the Divine Will for us. Bear the burden which God has imposed upon you, suffer with resignation, and you will be able to say without fear to the God of the Eucharist: "My heart is ready, O God; my heart is ready."*

The Saviour comes to you. Do not say, My tabernacle is poor, without perfume and without ornament: I have neither virtues nor merits.

For you it is only a question of one single virtue, one single merit, but which, according to the expression of S. James, † are the best

* Psalm evii. 1. † James i. 3, 4.

evidence of your faith, and the highest stage of Christian perfection: to be resigned and patient. The dwelling which you offer to the Lord suits Him; He unites Himself willingly to you, because you unite your sufferings to His; He loves to repose Himself upon you, because being yourself weary of suffering, you can only repose yourself in Him.

After that you have communicated, your thanksgiving will be short—never will it have been more perfect; your sufferings will make up its value; you will simply address to Jesus Christ these three words of His gospel: "Lord, he whom Thou lovest is sick;" "Lord, if Thou wilt, Thou canst heal me;" "Lord, may Thy Will be done, not mine."

Ah! if on leaving the Divine banquet, you have, like the Saviour, to enter the garden of Olives and to begin your agony, take courage, O Christian soul! Better than the angel who appeared to Jesus in His agony, it will be the Lord Himself, the God of the Eucharist, who will raise you up and sustain you.

VI.

What I have said of our bodily infirmities will also apply equally well to our mental sufferings; they are often the most cruel; sorrow oppresses us; bitter deceptions fatigue and discourage us; tears have become our meat day and night. O Christian soul! if you are sorrowful, have recourse to the Eucharist.

The God who visits the sick upon their beds of suffering will equally come and repose Himself upon your sick heart! Ah! how fervent will sorrow make you. The more unhappy you feel, the more you will lovingly importune Him Who comes to console you. In the same way that the God of the tabernacle has secrets to ease the pain of our bodies, so He will also know how to calm all your troubles, and to soften all your grief.

VII.

If we suffer, we communicate better; and if our communions are good, how they help us to suffer well! To suffer well is not only to endure suffering, it is to love and desire it. Now the Christian easily draws from the holy habit of communion the love and the desire of suffering. In Jesus Christ, our Divine Model, the Passion and the Eucharist had but one source—love. "Having loved His own which were in the world, He loved them unto the end." *

What end, I ask you?

Both that of the Passion and that of the Eucharist together.

"Greater love than this no man hath," says Jesus Christ, "that a man lay down his life for his friends." That is the end of the Passion.

But this life which the Saviour gives up on the cross for the salvation of the world He communicates entire to us at the altar. This is the end of the Eucharist.

The Eucharist and the Passion differ on a multitude of other points; they commingle in this one point—love.

* John xiii. 1.

Now love calls forth love, and it is the model of love.

In order to prove to Jesus Christ our devotion and our tenderness, does it suffice that, partaking with holy ardour of the Eucharistic Feast, we give ourselves to Him in the holy communion? No, the Saviour not only loved us in the Upper Chamber, He loved us also on Calvary, and we cannot respond to this second evidence of love but by loving to suffer with Him.

It is here that the words of S. Paul are recalled to our minds: "I fill up," says he, those things that are wanting of the sufferings of Christ in my flesh."*

O pious and consoling thought! our sufferings are so one with those of Jesus Christ that they become, as it were, the complement of them. As in the communion, it is no longer we who live, but Jesus Christ Who lives in us; so, when we take part in the Passion of the Saviour, it is no longer we

* Col. i. 24.

who suffer, but Jesus Christ Who suffers in us. We have, it is true, a horror of our own sufferings, but we love those of Jesus Christ; and from loving these, in which ours participate, we finish by loving our own.

Now this Christian love of suffering even leads us to desire it. Jesus Christ not only loved the Eucharist and the Passion. Listen, what vehement desire urges Him from one to the other: "I have a baptism wherewith I am to be baptized," He tells us, "and how am I straitened until it be accomplished?"*

And elsewhere: "With desire I have desired to eat this pasch with you before I suffer."

It is, in fact, as I said above, in the thought of the Redeemer that the Eucharist and the Passion are one and the same sacrifice for the salvation of the world. Well, then, the disciple of Jesus Christ would imitate his Master. The more he longs for the Eucharist the more he endeavours to be a victim with It and like It. It is nothing that

^{*} Luke xii. 50.

[†] Ibid. xxii. 15.

he expiates for himself; he would still suffer for the salvation of his brethren; and in proportion as he identifies himself more with the God of the altar, the more he experiences an earnest desire of sacrifice and immolation.

Such has been the feeling of all the saints; such will be yours, O Christian soul! The love and the desire of suffering are the most beautiful characteristics of sanctity. This is only explained by the Eucharist.

VIII.

Need I add, then, that the Eucharist and suffering, if they are united in us, become powerful for our sanctification?

Admire, again here, the thought of the Saviour in choosing the hour of His Passion for the institution of the Eucharist.

The Divine Word, in becoming Incarnate, willed to insure to man eternal beatitude, but the happiness of heaven depends for us on two conditions. We must first, while on earth, commence to unite ourselves to God, Who is

our beginning and our end; and then we must detach ourselves by little and little from the world, which is the great obstacle to this Divine union.

Now, to the accomplishment of these two conditions to our happiness, the Eucharist and the Passion agree together.

The Eucharist is the sacred tie which on earth unites our soul to God in heaven. It commences for us here below the beatific union. But we can only enter heaven by the road of detachment, of immolation, and of suffering; and it is this road which the Passion of Jesus Christ traces for us.

The Eucharist and suffering!

Let your piety never separate these two terms! In order to become a saint, you need both one and the other.

It is true that at the foot of the tabernacle you have always felt that you were more united to God, more disposed to love Him with your whole heart, to glorify and serve Him, more desirous of beholding Him in heaven.

But, at the same time, is it not certain that hitherto the world has remained dear to you, that it has seduced you by its charms, and retained you in it by its vain interests?

Suffering alone has enabled you to understand the vanity of the good things of this world. When, before being tried by illness or sorrow, you approached the altar, your heart, I fear, allowed itself to be easily cradled by a crowd of dangerous illusions. You loved the Eucharist? Yes, doubtless. Alas! you also loved the world, and you concealed from yourself this second affection because it would have distressed your piety. In order to accomplish Its work in you it was necessary for the Eucharist to call suffering to Its aid. Joined together, they detach you from the world; they bring you near to heaven; they marvellously predispose your soul to its immortal destinies.

IX.

If you suffer, O Christian soul, these words, I hope, will have seemed sweet to you, and I sum them up thus: God has made us to be born in a world where suffering will necessarily be the habitual companion of your life; but you have the happiness of being Christian, and the Eucharist also will not cease to be near you.

Learn, then, in what is your dearest interest, to put to profit suffering and the Eucharist. Have recourse to the Eucharist in order better to accept suffering, but, at the same time, never forget that suffering well borne will be for you the surest way of uniting your heart closely with the God of the Eucharist.

XIII. THE EUCHARIST, DEATH, AND HEAVEN.



THE EUCHARIST, DEATH, AND HEAVEN.

"Videmus nunc in enigmate, tunc autem facie ad faciem."
"We see now through a glass darkly, but then face to face."—1 Cor. xiii. 12.

I.

OU have often been told, O Christian soul, that it is a small thing to have lived well: you must still learn to die well. Certainly the piety of a life is the surest guarantee of a good death.

However, none of us can count upon his final perseverance, and, as it is written, that at the end of this perishable world the sun will be darkened and the stars fall from heaven,* so in like manner we should always fear lest at the end of our own life the Divine

* Matthew xxiv. 29.

Sun of grace should refuse us His light, and lest, after having perhaps shone through the brilliancy of our virtues, like the stars of heaven, we should fall like them. A good life does not insure a good death, but a good death insures heaven. And it is for this reason that in frequent prayer we should ask of God the grace to die well.

But what is it to die well? The Church, to designate a holy death, uses a charming expression; she wishes that we may die in the kiss of the Lord!

But the kiss of the Lord—what is it? In these words, O Christian soul, have you not recognised the kiss of the communion, the kiss of the Eucharist? And hence shall I not be in accordance with the Church in saying that to die well is to communicate well in dying? I wish then, in this last conversation, to associate again these two terms—the Eucharist and death.

Death, if I think of it alone, is an object of horror to me, all the powers of my nature and all the faculties of my being resist it as a cruel enemy. The Eucharist, on the contrary, sums up for me all that is holy, all that is lovely, all that is immortal. How do I then thank the Lord for having formed such close ties between the Eucharist and death? If death came alone it would only bring me despair and terror, but the Eucharist and death come together: the one corrects, and makes me forget the bitterness of the other. I dread death less—the Eucharist is with it!

n.

In fact, O Christian soul, death causes us a double fear; it detaches us from the creatures which we have loved here below, and it leaves us in painful uncertainty of the future in store for us! Well, then, the Eucharist calms this double fear; it consoles us for the good things of earth, and insures us the good things of heaven.

It consoles us for the good things of earth. Oh! in fact what power have they over man!

Between them and him the ties are so close that they are only severed with his existence. Everything leaves him in the valley of tears, and, nevertheless, everything is dear to him. Firstly, this earth itself which he inhabits, the air he breathes, the ground which he treads under his foot, the sky which extends over his head like a splendid dome; then, more still, that which belongs to him in particular, his field, his vineyard, his flocks, his house; then, more even than all these things, the human beings like himself who are the objects of his affection, and whose life is mixed up with his own.

And yet in the midst of this universe in which his heart delights, God has placed before the eyes of the Christian a treasure more precious than all earthly riches, a felicity greater than all transitory pleasures, a good above all goods!—the holy Eucharist. It contains the Divine Loveliness, the Divine Majesty, and the Happiness of Heaven. But a dark veil conceals from our sight what It

The Eucharist, Death, and Heaven. 267 really is, and we see nothing in it but a lowly appearance.

Thus the earth which we inhabit offers us at the same time these two good things which, from very different points of view, have, nevertheless, great charms for us;—creatures and the Eucharist. Man is placed on the world's stage as if between two scenes, of which one is present to his sight whilst the other remains hidden from him.

No doubt that which is perceptible to his senses acts upon him more directly and attracts him most. Nevertheless, with his soul, with the loftiest part of his spirit, with all that is most noble and most loving in his heart, he aspires to the mysterious blessings which are offered to him at the altar. How often has the fervent Christian fixed his eager looks on the Divine Host! His faith, his hope, his love endeavoured to sound the mystery, and with the Angelical Doctor he never ceased to exclaim: "Divine Jesus, Whom I can hardly see beneath these veils,

cause, I pray Thee, that beholding Thee face to Face, I may be inebriated with the vision of Thy glory."* Alas! his prayer was in vain: the veil was not raised, his eyes were uselessly cast upon it, and, borrowing the thought of David, he repeated again with him: "Mine eyes have failed for thy word, saying, When wilt thou comfort me?"—"Defecerunt oculi mei, dicentes: Quando consolabeus me?" †

What pious soul is there which, at the exposition of the Blessed Sacrament, has not thus addressed its complaint; and one of our Christian sorrows is it not that of feeling so near the God Whom we love and yet never seeing Him?

m.

Well, then, death is the longed-for moment when the curtain rises from before the invisible scene which enchanted our hearts beforehand.

For the last time the Eucharist presents

^{*} Off. in festo Corp. Christi. † Psalm cxviii. 82.

Itself before our dying gaze—now It will reveal Itself. Perhaps we still retain the remains of our former desires, and perhaps we show to the world and to those who inhabit it a last and useless regret!

But in proportion as the hour approaches when the shadows around the Host will be dispersed, it is the world which, in its turn, seems to hide itself from us in thick darkness.

Our eyes scarcely recognise the objects which we have loved too well; they have now only one desire—to behold the Beauty of God.

Then our heaving breast struggles for the last breath in order to rise to Him. Then our heart, which death is chilling, finds warmth again for an act of love, and we already feel that this love is going to be stronger than death. We throw off the chains of our mortal body which will still bind us to life. Like St. Paul, we would die, in order to be only one with Jesus Christ!*

But already this union is effected, since the
* Philippians i. 23.

Saviour gives Himself to us. O last communion! O supreme gift of the love of a God!

The nearer we are to the point of leaving everything, the more the Eucharist showers Its riches upon us. The more the attractions of the world vanish from our sight, the more It makes us taste and see how sweet the Lord is. We joyfully give up to It what remains to us of strength and of life, and, in exchange, It deposits in our souls the germ of a new life. We press our dying lips for the last time upon this adorable Body which is now our only Possession, and we fall asleep in the kiss of the Lord.

IV.

Thus the Eucharist consoles us for the losses which death entails upon us, but It only consoles us by letting us see a glimpse of heaven. Our hope will not be deceived!

It shows us heaven, and it is It which conducts us there.

The Church so well understands that the

Eucharist is the guide of souls towards a blessed eternity, that it gives It a special name when this divine sacrament is received by us on the approach of death. It calls It the Holy Viaticum, as if it said the sacrament of the journey. It is in fact a long and hard journey for the soul. The Church assists at its departure, and bids farewell to it. Proficiscere, anima Christiana!* But it does not allow it to set off alone and isolated. It confides it to the Holy Viaticum, and it is the Lord Himself who will be the companion of its journey. He provides everything for it. He directs it, and it wants for nothing! †

On leaving the earth, which is the straight path which I must follow? for here below I knew the roads which led me to my house, those which I must take to visit my friends and my neighbours; but I am ignorant of this new road, and who will teach it me? "I will," answers the Lord. "I am the Way," Ego sum via.‡ Better than the Angel of *Ordo com. animæ. † Psalm xxii. 1. ‡ John xvi. 6.

Tobias, I will show you the sure paths. You will turn neither to the right nor to the left.

Now my eyes are closed to the light of the sun, and Job, speaking to me of death, calls it "a land of misery and darkness, where dwelleth an everlasting horror."* Who will dissipate this darkness for me? Who will give me light during this horrible night? "I am the light of the world," says the Lord; "he that followeth Me walketh not in darkness."—"Ego sum lux mundi: qui sequitur me non ambulat in tenebris."†

But perhaps my trembling feet will stumble at every step! "Thou shalt lean on Me," continues the Lord. "I will be thy rod and thy staff, to sustain and comfort thee." ‡

But I leave my granaries full, and my cellars rich with the vintage. I take nothing with me. Where shall I find during this long journey my food and my drink?

"In me," says the Lord, "for I am thy Viaticum. I am the Bread which came

* Job x. 22. + John viii. 12. † Psalm xxii. 4.

down from heaven, and I give life to the world.* Neither the grain heaped up in thy barns, nor the grapes crushed in thy presses, have been able to save thee from death, but he who feeds on Me will live for ever." †

٧.

O how I love to picture to myself the Christian soul escaping from this low world, and journeying with the Eucharist, which never ceases to say to it these words: "Fear not, it is I,"—Ego sum, noli timere; and the soul confiding in its Divine Guide, following It towards the celestial regions.

There, it is true, the soul will be judged; but oh! what a sweet tribunal, where the Judge is again the God of the Eucharist! Faithful soul, if, while on earth, you had the happiness of communicating well and often, be not disquieted, the Judge will pass this sentence upon you:—"I was a stranger upon earth, and you received Me into yourself."—

* John vi. 83. † Ibid. vi. 59. † Matthew xiv. 27.

274 The Eucharist and the Christian Life.

Hospes eram et collegisti me.* "Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world." †

No doubt the judgment will be just, and the faults which we may have committed will deserve perhaps a passing expiation, but I can at least affirm that our devotion to the Eucharist will be the most powerful means of shortening for us the time of trial.

Need I remind you, O Christian soul, that, in fact, our communions, if well made, purify us from our venial faults, and thus diminish our debts to eternal justice.

In the second place, have you not remarked that the Church invariably attaches to the Holy Communion its most extensive indulgences, and especially its plenary indulgences?

And, thirdly, you know that it is the Blood of the Divine Victim which, flowing upon our altars, becomes the expiation of our faults;

† Ibid. xxv. 84.

^{*} Matthew xxv. 43.

and the more we have loved the Eucharist in this world, the more care shall we take that It may be offered after our death for the remission of our sins.

VI.

Washed in the Blood of the Lamb, the righteous soul is united to God for ever. But I would especially consider, in this divine union, the soul devoted to the Eucharist.

Celestial beatitude is certainly the same for all the elect in this sense, that, rejoicing in the clear vision of God, they are all equally satisfied, according to the expression of the Psalmist, with the contemplation of His Glory. Satiabor cum apparuerit gloria tua.*

Still Jesus Christ Himself teaches us that the mansions are various in His Father's House! † According to the works, the virtues, and the merits, and, if I may add it, the pious inclinations of each soul, heaven varies infinitely.

^{*} Psalm xvi. 15.

[†] John xiv. 2.

276 The Eucharist and the Christian Life.

Thus, for example, different is the happiness of Martyrs, different that of Virgins, different that of Doctors; and the Church designates by the name of aureole the particular glory reserved for these Saints.

Well, then, in the same way, I love to think that the soul devoted to the Eucharist will have its heaven and its beatitude apart.

One of the greatest joys of holiness is the clear vision of the mysteries of Christianity. Thus, in heaven, the Three Divine Persons, Father, Son, and Holy Ghost, will appear to us perfectly distinct in one substance, that of God. We shall see clearly into the Trinity.

Similarly, it is the language of S. Paul,* one of the privileges of the Saints is to understand what is the breadth, and length, and height, and depth of the love of Jesus Christ for men. This love He proved to us by His Incarnation, by His Life, by His Death. But the culminating point of His tenderness is the Divine Eucharist.

^{*} Ephesians iii. 18.

Well, then, I imagine that in heaven the holy soul will at length be able to measure the breadth, and length, and height, and depth of the Eucharist.

On earth, when we spoke of the delights of the tabernacle, we could hardly even lisp them! The soul only in heaven begins to sing and praise worthily the august sacrament, which is above all our praises and all our canticles.

On earth, in recalling our memories, we could only have a faint glimpse of the incomparable graces which descend upon us from the altar.

The blessed soul reads as in an open book all the history of the Eucharist since the institution in the Upper Chamber.

It sees the Church which, little by little, becomes penetrated by the Eucharistic sap and draws from it its life, its strength, its duration. It sees the Corn of the Elect nourish all the Saints, the Wine of the Chalice bring forth all the Virgins!

278 The Eucharist and the Christian Life.

Then it considers itself, and casting a look upon its past life, it perceives that it has risen from communion to communion, as by a mysterious ladder, even unto heaven. And now that it draws from the Source divine delights, now that it possesses all the good things which make it happy, it exclaims with transport: "All good things come to me together with It." Venerunt mihi omnia bona pariter cum ea.*

VII.

The Eucharist will have been in heaven the source of our beatitude; It will be also as the consummation!

But what! in heaven the Eucharist exists no longer, for heaven has no sacraments. The Eucharist without veils is no longer the Eucharist. Most certainly, O Christian soul, and yet, however, in the same way that the sacred character of Baptism, of Confirmation, and of Orders continues in the elect; in the same way that the holy friendship of con-

* Wisdom vii. 11.

jugal union continues between Christian spouses; so I imagine that a kind of Eucharistic union is prolonged between God and the soul which has been more especially devoted to the sacrament of the altar. In heaven the soul continues the sweet converse which it began at the foot of the tabernacle.

Here below it was distracted from this loving intercourse, both by cares, and by the noise of the world and the ever-present remembrance of its own faults: now nothing distracts and nothing afflicts it! Let it remember the sweetest moment of its most fervent communion, and let it add to it an eternal duration, — this is heaven! Very often at the Holy Table it has said, like Peter on Mount Tabor, "It is good to be here," * but instantly a thick cloud surrounded it with its shade, and it had to descend the mountain! Now it repeats these words: "It is good to be here." And it remains there for eternity.

* Matthew xvii. 4.

O holy souls, which prolong in Heaven the Eucharistic union, have I not had reason to teach that the entire Christian life formed, developed, and consummated itself in the shadow of the altar? But I fear to have said too little on a subject so vast, and to have remained far below it.

O holy souls, supply my imperfections, and suffer to come even to our ears a feeble echo of your feelings and your thoughts. You who see clearly, tell us if I have caught a glimpse. You who are satisfied, tell us if it is not true that one dies of hunger when away from the Eucharist.

O holy souls who have arrived at the End, teach us whether the road to heaven is not that which this little book indicates,—The Eucharist and the Christian Life!

LAUS DEO.

LONDON: R. WASHBOURNE, 18 PATERNOLTER ROW, LONDON.



CATALOGUÉ.

1875.

Catherine grown older: a sequel to "Catherine Hamilton." By M. F. S. Fcap. 8vo. In the Press.

The Eucharist and the Christian Life. By Mgr. de la Bouillerie. Translated. Fcap. 8vo. In the Press.

Regina Sæculorum, or, Mary venerated in all Ages. Devotions to the Blessed Virgin from ancient sources. Fcap. 8vo. 3s.

Rome and her Captors. Letters collected and edited by Count Henri d'Ideville, and translated by

F. R. Wegg-Prosser. Cr. 8vo. 4s.

Life of Sister Mary Cherubina Clare of S. Francis, Translated from the Italian, with Preface by Lady Herbert. Cr. 8vo. with Photograph, 3s. 6d.

Paradise of God: or Virtues of the Sacred Heart. 4s. Stories of the Saints for Children. By M. F. S., author of "Tom's Crucifix, and other Tales," "Catherine Hamilton," &c. Fcap. 8vo. 2 vols., each 3s. 6d., gilt, 4s. 6d.

Oratorian Lives of the Saints. 2nd Series. See page 18. S. John of God. In the press.

First Communion Picture. Tastefully printed in gold and colours. Price 1s., or 10s. a dozen, net.
"Just what has long been wanted, a really good picture, with
Tablet for First Communion and Confirmation."—Tablet.

*** Though this Catalogue does not contain the books of other Publishers, R. W. can supply all o matter by whom they are published.

R. Washbourne, 18 Paternoster Row, L.

The Child. Translated from the French of Mgr. Dupanloup. 3s. 6d.

Life of B. Giovanni Colombini. By Feo Belcari.
Translated from the editions of 1541 and 1832.

with a Photograph. Cr. 8vo. 3s. 6d.

The Tradition of the Syriac Church of Antioch, concerning the Primacy and Prerogatives of S. Peter, and of his successors, the Roman Pontiffs. By the Most Rev. C. B. Benni, Syriac Archbishop of Mossul (Nineveh). 8vo. 7s. 6d.

Protestantism and Liberty. By Professor Ozanam. Translated by W. C. Robinson. 8vo. 1s.

The Supernatural Life. Translated from the French of Mgr. Mermillod, with a Preface by Lady Her-

bert. Cr. 8vo. 5s.

"Among the Catholic prelates on the Continent, no name stands higher than that of Dr. Mermillod, the exiled Bishop of Geneva, whose eloquence struck so forcibly the English pilgrims at Paray-le-Monial last year. . The object of these conferences was to stir up the female portion of creation to higher and holier lives, in the hope of so influencing their husbands, their brothers, and other relatives, and so to lend a helping hand to the right side in that struggle which, as Lady Herbert so eloquently and so truly remarks, 'was formerly confined to certain places and certain minds, but is now going on all over the world—the struggle between God and the devil; between faith and unbelief; between those who still revere God's word, and the entire negation of all divine revelation.' "Register."

The Jesuits, and other Essays. By Willis Nevin.

Fcap. 8vo. 2s. 6d.

"If any one wishes to read in brief all that can be said about and in favour of the sons of Ignatius Loyola, by all means let him get this little work, where he will find everything ready 'at his fingers' ends,"—Register. "It displays considerable vigour of thought, and no small literary power. This small book is a work of promise from one who knows both sides of those questions."—Union Review.

Catherine Hamilton. By the author of "Tom's Crucifix," &c. Fcap. 8vo. 2s. 6d.; gilt, 3s.

"A short, simple, and well-told story, illustrative of the power of grace to correct bad temper in a wayward girl. For Catholic parents who are possessed with such children, we know of no better book than 'Catherine Hamilton.'"—Register.

Photographs (10), illustrating the history of the Miraculous Hosts, called the Blessed Sacrament of

the Miracle. Price 2s. 6d. the set.

R. Washbourne, 18 Paternoster Row, London.

On Contemporary Prophecies. By Mgr. Dupanloup. Translated by Rev. Dr. Redmond. 8vo. 1s.

Sketch of the Life and Letters of the Countess Adelstan. By E. A. M., author of "Rosalie, or the Memoirs of a French Child," "Life of Paul Seigneret, &c." 2s. 6d.

The Village Lily. Fcap. 8vo. 1s.; gilt, 1s. 6d.

Düsseldorf Society for the Distribution of Good, Religious Pictures. R. Washbourne is now Sole Agent for Great Britain and Ireland. Yearly Subscription is 8s. 6d. Catalogue post free.

Düsseldorf Gallery. 8vo. half morocco, 31s. 6d. This volume contains 127 Engravings handsomely bound in half morocco, full gilt. Cash 25s.

Düsseldorf Gallery. 4to. half morocco, £5 5s. This superb work contains 331 Pictures. Handsomely

bound in half morocco, full gilt.

"We confidently believe that no wealthy Catholic could possibly see the volume which we have examined and admired without ordering 'The Düsseldorf Gallery' for the adornment of his drawing-room table. . As lovers of art, we rejoice to see what has been done, and we can only desire with all possible heartiness, that such an enterprise as this may meet with the success it deserves."—

Tablet. "The most beautiful Catholic gift-book that was ever sent forth from the house of a Catholic publisher."—Register.

Dramas, Comedies, Farces.

He would be a Lord. From the French of "Le Bourgeois Gentilhomme." Three Acts. (Boys.) 2s. St. Louis in Chains. Drama in Five Acts, for boys. 2s.

"Well suited for acting in Catholic schools and colleges."—Tablet.

The Expiation. A Drama in Three Acts, for boys. 2s.

"Has its scenes laid in the days of the Crusades."—Register.

Shandy Maguire. A Farce for boys in Two Acts. 1s. The Reverse of the Medal. A Drama in Four Acts,

for young ladies. 6d.

Ernscliff Hall: or, Two Days Spent with a Great-Aunt.

A Drama in Three Acts, for young ladies. 6d.

Filiola. A Drama in Four Acts, for young ladies. 6d. The Convent Martyr, or Callista. By Dr. Newman. Dramatized by Dr. Husenbeth. 1s.

R. Washbourne, 18 Paternoster Row, London.

Garden of the Soul. (WASHBOURNE'S EDITION.) With Imprimatur of the Archbishop of Westminster. This edition has over all others the following advantages:—1. Complete order in its arrangements. 2. Introduction of Devotions to Saint Joseph, Patron of the Church. 3. Introduction into the English Devotions for Mass to a very great extent of the Prayers from the Missal. 4. The full Form of Administration of all the Sacraments publicly administered in Church. 5. The insertion of Indulgences above Indulgenced Prayers. 6. Its large size of type. Embossed, 1s.; with rims, 1s. 6d.; with Epistles and Gospels, 1s. 6d.; with rims, 2s. French morocco, 2s.; with rims, 2s. 6d.; with E. and G., 2s. 6d.; with rims, 3s. French morocco extra gilt, 2s. 6d.; with rims, 3s.; with E. and G., 3s.; with rims, 3s. 6d. Calf or morocco, 4s.; with rims, 5s. 6d.; with E. and G., 4s. 6d.; with rims, 6s. Calf or morocco extra, 5s.; with rims, 6s. 6d.; with E. and G., 5s. 6d.; with rims, 7s. Velvet, with rims, 8s., 10s. 6d., and 13s.; with E. and G., 8s. 6d., 11s., and 13s. 6d. Russia, antique, with clasp, 12s. 6d.; with E. and G., 13s. Ivory, 15s., 215., 25s., and 30s.; with E. and G., 15s. 6d., 21s. 6d., 25s. 6d., and 30s. 6d. Antique bindings, with corners and clasps: morocco, 28s., with E. and G., 28s. 6d.; russia, 30s., with E. and G., 30s. 6d.

"This is one of the best editions we have seen of one of the best of all our Prayer-books. It is well printed in clear large type, on good paper."—Catholic Opinion. "A very complete arrangement of this which is emphatically the Prayer-book of every Catholic household. It is as cheap as it is good, and we heartily recommend it."—Universe. "Two striking features are the admirable order displayed throughout the book and the insertion of the Indulgences, in small type above Indulgenced Prayers."—Weekly Register.

The Epistles and Gospels in cloth, 6d., roan, 1s. 6d.

R. Washbourne, 18 Paternoster Row, London.

The Little Garden. Cloth, 6d., with rims, 1s.; embossed, 9d., with rims, 1s. 3d.; roan, 1s., with rims, 1s. 6d.; french morocco, 1s. 6d., with rims, 2s.; french morocco, extra gilt, 2s., with rims, 2s. 6d.; imitation ivory, with rims, 3s.; calf or morocco, 3s., with rims, 4s.; calf or morocco, extra gilt, 4s., with rims, 5s.; velvet, with rims, 5s., 8s. 6d., 1cs. 6d.; russia, with clasp, 8s.; ivory, with rims, 10s. 6d., 13s., 15s., 17s. 6d.; antique binding, with clasps: morocco, 17s. 6d., russia, 20s.; with oxydized silver or gilt mountings, in morocco case, 30s.

A Few Words from Lady Mildred's Housekeeper. 2d. "If any of our lady readers wish to give to their servants some hint; as to the necessity of laying up some part of their wages instead of spending their money in dressing above their station, let them get 'A Few Words from Lacy Mildred's Housekeeper,' and present it for the use of the servants' hall or downstairs departments. The good advice of an experienced upper servant on such subjects ought not to fall on unwilling ears."-Register.

Religious Reading.

"Vitis Mystica;" or, the True Vine. A Treatise on the Passion of Our Lord. Translated, with Preface, by the Rev. W. R. Bernard Brownlow. With Frontispiece. 18mo. 4s., red edges, 4s. 6d.

"It is a pity that such a beautiful treatise should for so many centuries have remained untranslated into our tongue."-Tablet. "It will be found very acceptable spiritual food."-Church Herald. "We heartily recommend it for its unction and deep sense of the beauties of nature."—The Month. "Full of deep spiritual lore." -Register. "Every chapter of this little volume affords abundant matter for meditation."-Universe. "An excellent translation of a beautiful treatise."-Dublin Review.

Ebba; or, the Supernatural Power of the Blessed Sacrament. In French. 12mo. 1s. 6d.; cloth gilt, 2s. 6d.

"The author has caught very well many of the difficulties which bar the way to the Church in this country... We may venture to hope that the work will also bear fruit on the Continent."-The Month. "There are thoughts in the work which we value highly."-Dublin "It is a clever and trenchant work. . . Written in a lively and piquant style."-Register. "The tone of the book is kind and fervent."—Church Herald. "The book is exceedingly well written, and will do good to all who read it."-Universe.

R. Washbourne, 18 Paternoster Row, London.

Holy Places; their Sanctity and Authenticity. By the Rev. Fr. Philpin. With Maps. Crown 8vo. 6s.

"It displays an amount of patient research not often to be met with." — Universe. "Dean Stanley and other sinners in controversy are treated with great gentleness. They are indeed thoroughly exposed and refuted."—Register. "Fr. Philpin has a particularly nervous and fresh style of handling his subject, with an occasional picturesqueness of epithet or simile."—Tablet. "We do not question his learning and industry, and yet we cannot think them to have been uselessly expended on this work."—Spectator. "... Fr. Philpin there weighs the comparative value of extraordinary, ordinary, and natural evidence, and gives an admirable summary of the witness of the early centuries regarding the holy places of Jerusalem, with archaeological and architectural proofs. It is a complete treatise of the subject."—The Month. "The author treats his subject with a thorough system, and a competent knowledge. It is a book of singular attractiveness and considerable merit."—Church Herald. "Fr. Philpin's very interesting book appears most opportunely, and at a time when pilgrimages have been revived."—Dublin Review.

The Consoler; or, Pious Readings addressed to the

Sick and to all who are afflicted. By the Rev. P. J. Lambilotte, S.J. Translated by the Right Rev. Abbot Burder, O. Cist. Fcp. 8vo. 4s. 6d.,

red edges, 5s.

"As 'The Consoler' has the merit of being written in plain and simple language, and while deeply spiritual contains no higher flights into the regions of mysticism where poor and ignorant readers would be unable to follow, it is very specially adapted for one of the subjects which its writer had in view, namely, its introduction into hospitals."—Tablet. "A work replete with wise comfort for every affliction."—Universe. "A spiritual treatise of great beauty and value."—Church Herald.

The Souls in Purgatory. Translated from the French,

by the Right Rev. Abbot Burder, O. Cist. 32mo. 3d. "It will be found most useful as an aid to the cultivation of this especial devotion."—Register.

Flowers of Christian Wisdom. By Lucien Henry. With a Preface by the Right Hon. Lady Herbert

of Lea. 18mo. 2s.; red edges, 2s. 6d.

"A compilation of some of the most beautiful thoughts and passages in the works of the Fathers, the great schoolmen, and eminent modern Churchmen, and will probably secure a good circulation."—Church Times. "It is a compilation of gems of thought, carefully selected."—Tablet. "It is a small but exquisite bouquet, like that which S. Francis of Sales has prepared for Philothea."—Universe.

R. Washbourne, 18 Paternoster Row, London.

The Happiness of Heaven. By a Father of the Society of Jesus. Fcap. 8vo. 4s.

God our Father. By the same Author. Fcap. 8vo. 4s. "Both of these books we can highly recommend."—Register.

The Light of the Holy Spirit in the World. By the Rev. Canon Hedley, O.S.B. 1s.; cloth, 1s. 6d.

A General History of the Catholic Church: from the commencement of the Christian Era until the present time. By the Abbé Darras. 4 vols., large 8vo. cloth, 48s.

The Book of Perpetual Adoration; or, the Love of Jesus in the most Holy Sacrament of the Altar. By Mgr. Boudon. Edited by the Rev. J. Redman, D.D. Fcap. 8vo. 3s.; red edges, 3s. 6d.

"This new translation is one of Boudon's most beautiful works, ... and merits that welcome in no ordinary degree."—Tablet. "The devotions at the end will be very acceptable aids in visiting the Blessed Sacrament, and there are two excellent methods for assisting at Mass."—The Month. "It has been pronounced by a learned and plous French priest to be 'the most beautiful of all books written in honour of the Blessed Sacrament."—The Nation.

Spiritual Works of Louis of Blois, Abbot of Liesse. Edited by the Rev. John Edward Bowden, of the Oratory. Fcap. 8vo. 3s. 6d; red edges, 4s.

"No more important or welcome addition could have been made to our English ascetical literature than this little book. It is a model of good translation."—Dublin Review. "This handy little volume will certainly become a favourile."—Tablet. "Elegant and flowing."—Register. "Most useful of meditations."—Catholic Opinion.

Heaven Opened by the Practice of Frequent Confession and Communion. By the Abbé Favre. Translated from the French, carefully revised by a Father of the Society of Jesus. Third Edition. Fcap. 8vo. 3s. 6d.; red edges, 4s. Cheap edit. 2s.

"This beautiful little book of devotion. We may recommend it to the clergy as well as to the laity."—Tablet. "It is filled with quotations from the Holy Scriptures, the Fathers, and the Councils of the Church, and thus will be found of material assistance to the clergy, as a storehouse of doctrinal and ascetical authorities on the two great sacraments of Holy Eucharist and Penance."—Register.

R. Washbourne, 18 Paternoster Row, London.

The Spiritual Life. — Conferences delivered to the Enfants de Marie by Père Ravignan. Cr. 8vo. 5s. " Père Ravignan's words are as applicable to the ladies of London as to those of Paris. They could not have a better book for their spiritual reading."—Tablet. "These discourses appear to be admirably suited to English Catholics at the present moment."-Westminster Gazette. "A depth of eloquence and power of exhortation which few living preachers can rival."—Church Review.

Lenten Thoughts. Drawn from the Gospel for each day in Lent. By the Bishop of Northampton.

13. 6d.; stronger bound, 2s.; red edges, 2s. 6d. A beautiful little volume of Meditations."—Universe. be found a useful manual."—Tablet. "An admirable little book."

—Nation. "Clear and practical."—The Month. "A very beautiful and simple little book."—Church Herald.

Contemplations on the Most Holy Sacrament of the Altar, drawn from the Sacred Scriptures.

cloth, 2s.; cloth extra, red edges, 2s. 6d. "This is a welcome addition to our books of Scriptural devotion. It contains thirty-four excellent subjects of reflection before the Blessed Sacrament, or for making a spiritual visit to the Blessed Sacrament at home; for the use of the sick."-Dublin Review.

Good Thoughts for Priests and People; or Short Meditations for Every Day in the Year. By Rev. T. Noethen. 12mo. 8s.

One Hundred Pious Reflections. Extracted from Alban Butler's "Lives of the Saints."

cloth, red edges, 2s.; cheap edition, 1s.

"A happy idea. The author of 'The Lives of the Saints' had a way of breathing into his language the unction and force which carries the truth of the Gospel into the heart."-Letter to the Editor from THE RIGHT REV. DR. ULLATHORNE, BISHOP OF BIRMING-HAM. "Well selected, sufficiently short, and printed in good bold type."-Tablet. "Good, sound, practical."-Church Herald. The Imitation of Christ. With reflections:

Persian calf, 3s. 6d. Also an Edition with ornamental borders. Fcap. cloth, red edges, 3s. 6d.

Following of Christ. Small pocket edition, with initial letters. 1s. 6d.; roan, 2s; French morocco, 2s. 6d.; calf or morocco, 4s. 6d.; calf or morocco extra gilt, 5s. 6d.; ivory, 15s. and 16s.; morocco. antique, 17s. 6d.; russia antique, 20s.

R. Washbourne, 18 Paternoster Row, London.

Conversion of the Teutonic Race. By Mrs. Hope, author of "Early Martyrs." Edited by the Rev. Father Dalgairns. 2 vols. crown 8vo. 12s.

I. Conversion of the Franks and the English, 6s. II. S. Boniface and the Conversion of Germany, 6s.

"It is good in itself, possessing considerable literary merit; is forms one of the few Catholic books brought out in this country which are not translations or adaptations."—Dublin Review. "It is a great thing to find a writer of a book of this class so clearly grasping, and so boldly setting forth truths, which, familiar as they are to scholars, are still utterly unknown by most of the writers of our smaller literature."—Saturday Review. "A very valuable work . . . Mrs. Hope has compiled an original history, which gives constant evidence of great erudition, and sound historical judgment."—Month. "This is a most taking book: it is solid history and romance in one."—Catholic Opinion. "It is carefully, and in many parts beautifully written."—Universe.

Cistercian Order: its Mission and Spirit. Comprising the Life of S. Robert of Newminster, and the Life of S. Robert of Knaresborough. By the author of "Cistercian Legends." Crown 8vo. 3s. 6d.

Cistercian Legends of the 13th Century. Translated from the Latin by the Rev. Henry Collins. 3s.

"Interesting records of Cistercian sanctity and cloistral experience."—Dublin Review. "A casquet of jewels."—Weekly Register. "Most beautiful legends, full of deep spiritual reading."—Tablet. "Well translated, and beautifully got up."—Month. "A compilation of anecdotes, full of heavenly wisdom."—Catholic Opinion.

The Directorium Asceticum; or, Guide to the Spiritual Life. By Scaramelli, Translated and Edited at St. Beuno's College. 4 vols. crown 8vo. 24s.

Maxims of the Kingdom of Heaven. New and enlarged Edition. 5s.; red edges, 5s. 6d.; calf or morocco, 1os. 6d.

"The selections on every subject are numerous, and the order and arrangement of the chapters will greatly facilitate meditation and reference."—Freeman's Journal. "We are glad to see that this admirable devotional work, of which we have before spoken in warm praise, has reached a second issue."—Weekly Register. "It has an Introduction by J. H. N., and bears the Imprimatur of the Archbishop of Westminster. We need say no more in its praise."—Tablet. "A most beautiful little book."—Catholic Opinion. "This priceless volume."—Universe. "Most suitable for meditation and reference."—Dublin Review.

R. Washbourne, 18 Paternoster Row, London.

Tne Oxford Undergraduate of Twenty Years Ago: his Religion, his Studies, his Antics. By a Bachelor of Arts. [Author of "The Comedy of

Convocation."] 2s. 6d.; cloth, 3s. 6d.
"The writing is full of brilliancy and point."—Tablet. "Tim has not dimmed the author's recollection, and has no doubt served to sharpen his sense of undergraduate humour and his reading of undergraduate character."-Examiner. "It will deservedly attract attention, not only by the briskness and liveliness of its style, but also by the accuracy of the picture which it probably gives of an individual experience."-The Month. "Whoever takes this book in hand will read it through and through with the keenest pleasure and with great benefit."-Universe.

The Infallibility of the Pope. A Lecture. By the

same Author. 8vo. 1s.

"A splendid lecture, by one who thoroughly understands his subject, and in addition is possessed of a rare power of language in which to put before others what he himself knows so well."-Universe. "There are few writers so well able to make things plain and intelligible as the author of 'The Comedy of Convocation.'... The lecture is a model of argument and style."-Register.

Comedy of Convocation in the English Church. Edited by Archdeacon Chasuble, D.D. 2s. 6d.

Reply to the Bishop of Ripon's Attack on the Catholic Church. By the same Author. 6d.

The Harmony of Anglicanism. Report of a Conference on Church Defence. [By T. W. M. Mar-

shall, Esq. 1 8vo. 2s. 6d.

"'Church Defence' is characterized by the same caustic irony, the same good-natured satire, the same logical acuteness which distinguished its predecessor, the 'Comedy of Convocation.' . . . A more scathing bit of irony we have seldom met with."-Tablet. "Clever, humorous, witty, learned, written by a keen but sarcastic observer of the Establishment, it is calculated to make defenders wince as much as it is to make all others smile."-Nonconformist.

The Roman Question. By Dr. Husenbeth. 1s. Consoling Thoughts of St. Francis de Sales. By Père Huguet. 18mo., 2s.

Short Selections from well-known Holy Readings. Authors. By J. R. Digby Beste, Esq. 32mo. cloth, 2s.; cloth, red edges, 2s. 6d.; roan, 3s.; morocco, 6s. [See "Catholic Hours," p. 23.]

R. Washbourne, 18 Paternoster Row, London.

St. Peter; his Name and his Office as set forth in Holy Scripture. By T. W. Allies. Second Edition. Revised. Crown 8vo. 5s.

"A standard work. There is no single book in English, on the Catholic side, which contains the Scriptural argument about St. Peter and the Papacy so clearly or conclusively put."—Month. "An admirable volume."—The Universe. "This valuable work."—Weekly Register. "A second edition, with a new and very touching preface."—Dublin Review.

The Life of Pleasure. Translated from the French

of Mgr. Dechamps. Fcap. 8vo. 1s. 6d.

Instructions for the Sacrament of Confirmation. 6d. Sure Way to Heaven: a little Manual for Confession and Holy Communion. 32mo. cloth, 6d. Persian 2s. 6d. Calf or morocco, 3s. 6d.

Compendium of the History of the Catholic Church.

By Rev. T. Noethen. 12mo. 8s.

History of the Catholic Church, for schools. By Rev. T. Noethen. 12mo. 5s. 6d.

Commonitory of S. Vincent of Lerins. 12mo. 1s. 3d. Anti-Janus. Translated from the German of Dr. Hergenröther, by Professor Robertson. 4s.

Benedictine Almanack. Yearly. Price 1d.

Catholic Calendar and Guide to the Services of the Church. Yearly. Price 4d. and 6d.

Catholic Directory for Scotland. Yearly. 1s.

Dr. Pusey's Eirenicon considered in Relation to Catholic Unity. By H. N. Oxenham. 2s. 6d.

Sancti Alphonsi Doctoris Officium Parvum—Novena and Little Office in honcur of St. Alphonsus. Fcap. 8vo. 1s.; cloth, 2s.; cloth extra, 3s.

Familiar Instructions on Christian Truths. By a Priest. No. 1, Detraction. 4d. No. 2, The Dignity of the Priesthood. 3d.

Sweetness of Holy Living; or Honey culled from the Flower Garden of S. Francis of Sales. 1s. French morocco, 3s.

"In it will be found some excellent aids to devotion and medita-

tion."—Weekly Register.

R. Washbourne, 18 Paternoster Row, London.

Men and Women of the English Reformation, from the days of Wolsey to the death of Cranmer. By

S. H. Burke, M.A. 2 vols. 13s. Vol. ii., 6s. 6d. "It contains a great amount of curious and useful information, gathered together with evident care."—Dublin Review. "Interesting and valuable."-Tablet. "It is, in truth, the only dispassionate fecord of a much contested epoch we have ever read." -Cosmopolitan. "It is so forcibly, but truthfully written, that it should be in the hands of every seeker after truth."-Catholic Opinion.—"On all hands admitted to be one of the most valuable historical works ever published."—Nation. "The author produces evidence that cannot be gainsayed."-Universe. "Full of interest, and very temperately written."—Church Review. "Able, fairly impartial, and likely to be of considerable value to the student of history. Replete with information."-Church Times. "The book supplies many hitherto unknown facts of the times of which it is a history."-Church Opinion. "A clever and well-written historical statement of facts concerning the chief actors of our so-called Reformation."-The Month.

Père Lacordaire's Conferences. God, 6s. Jesus Christ,

6s. God and Man, 6s.

A Devout Paraphrase on the Seven Penitential Psalms; or, a Practical Guide to Repentance. By the Rev. Fr. Blyth. To which is added:—Necessity of Purifying the Soul, by St. Francis of Sales. 18mo., 1s. 6d.; red edges, 2s.; cheap edition, 1s.

"A new edition of a book well known to our grandfathers. The work is full of devotion and of the spirit of prayer."—Universe. "A very excellent work, and ought to be in the hands of every Catholic."

- Waterford News.

A New Miracle at Rome; through the Intercession of Blessed John Berchmans. 2d.

Cure of Blindness; through the Intercession of Our Lady and St. Ignatius. 2d.

Woman's Work in Modern Society. 7s. 6d.
A Nun's Advice to her Girls. 2s. 6d.
Daily Steps to Heaven. Fcap. 8vo. 4s. 6d.
Book of the Blessed Ones. 4s. 6d.
Jesus and Jerusalem; or, the Way Home. 4s. 6d.
The Spouse of Christ. Crown 8vo. 7s. 6d.
The Ecclesiastical Year. Fcap. 4s. 6d.; calf, 6s. 6d.

R. Washbourne, 18 Paternoster Row, London.

Sermons, Lectures, &c. By Rev. M. B. Buckley. 6s. A Homely Discourse; Mary Magdalen. Cr. 8vo. 6d. Extemporaneous Speaking. By Rev. T. J. Potter. 5s. Pastor and People. By Rev. T. J. Potter. 6s. Eight Short Sermon Essays. By Dr. Redmond. One Hundred Short Sermons. By Rev. H. T.

Thomas. 8vo. 12s.

Catholic Sermons. By Father Burke, and others. 2s. Non Possumus; or, the Temporal Sovereignty of the Popes. By the Rev. Father Lockhart. 1s.

Secession or Schism. By Fr. Lockhart. 6d.

Who is the Anti-Christ of Prophecy? By the Rev. Fr. Lockhart. 1s.

The Communion of Saints. By the Rev. Father Lockhart. 1s.; cloth, 1s. 6d.

The Church of England and its Defenders. By the Rev. W. R. Bernard Brownlow. 8vo. 1st Letter, 6d.: 2nd Letter, 1s.

Lyrics of Light and Life. XLIII original poems, by Dr. Newman and others. 5s.

Lectures on the Life, Writings, and Times of Edmund Burke. By Professor Robertson.

Professor Robertson's Lectures on Modern History and Biography. Crown 8vo. cloth, 6s.

The Knight of the Faith. By the Rev. Dr. Laing.

1. A Favourite Fallacy about Private Judgment. 1d. 2. Catholic not Roman Catholic. 4d.

3. Rationale of the Mass. 1s.

4. Challenge to the Churches of England, Scotland, and all Protestant Denominations. 1d.

5. Absurd Protestant Opinions concerning Intention, and Spelling Book of Christian Philosophy.

6. Whence the Monarch's right to rule. 2s. 6d.

7. Protestantism against the Natural Moral Law. 1d.

8. What is Christianity? 6d.

Abridged Explanation of the Medal or Cross of S. Benedict. 1d.

R. Washbourne, 18 Paternoster Row, London.

Diary of a Confessor of the Faith. 12mo. 1s. Sursum, 1s. Homeward, 2s. Both by Rev. Fr. Rawes. Sermon at the Month's Mind of the Most Rev. Dr.

Spalding, Archbishop of Baltimore. 1s.

Commentary on the Psalms. By Bellarmin. 4to. 4s. Monastic Legends. By E. G. K. Browne. 8vo. 6d.

BY DR. MANNING, ARCHBISHOP OF WESTMINSTER. The Convocation in Crown and Council. 6d. net. Confidence in God. Fcap. 1s.; cloth, 1s. 6d. Temporal Sovereignty of the Popes. 1s.; cloth, 1s. 6d. The Church, the Spirit, and the Word. 6d.

BY THE PASSIONIST FATHERS.

The School of Jesus Crucified. 3s. 6d.; morocco, 5s. The Manual of the Cross and Passion. 32mo. 2s. 6d. The Manual of the Seven Dolours. 32mo. The Christian Armed. 32mo. 1s. 6d.; mor. 3s. 6d. Guide to Sacred Eloquence. 2s.

Religious Instruction.

The Catechism, Illustrated with Passages from the Holy Scriptures. Arranged by the Rev. J. B. Bagshawe, with Imprimatur. Crown 8vo. 2s. 6d.

"I believe the Catechism to be one of the best possible books of controversy, to those, at least, who are inquiring with a real desire

to find the truth."-Extract from the Preface.

"An excellent idea. The very thing of all others that is needed by many under instruction."—Tablet. "It is a book which will do incalculable good. Our priests will hail with pleasure so valuable a help to their weekly instructions in the Catechism, while in schools its value will be equally recognized."- Weekly Register. "A work of great merit."—Church Herald. "We can hardly wish for anything better, either in intention or in performance."—The Month. "Very valuable."—Dublin Review.

A Dogmatic Catechism. By Frassinetti. Translated from the original Italian by the Oblate Fathers of St. Charles. With a Preface by His Grace the Archbishop of Westminster. Fcap. 8vo. 3s.

"We give a few extracts from Frassinetti's work, as samples of its excellent execution."—Dublin Review. "Needs no commendation."-Month. "It will be found useful, not only to catechists, but also for the instruction of converts from the middle class of society." -Tablet.

[,] R. Washbourne, 18 Paternoster Row, London.

The Threshold of the Catholic Church. A course of Plain Instructions for those entering her Communion. By Rey J. B. Bagshawe. Cr. 8vo. 4s.

munion. By Rev. J. B. Bagshawe. Cr. 8vo. 4s. "A scholarly, well-written book, full of information."—Church Herald. "An admirable book, which will be of infinite service to thousands."—Universe. "Plain, practical, and unpretentious, it exhausts so entirely the various subjects of instruction necessary for our converts, that few missionary priests will care to dispense with its assistance."—Register. "It has very special merits of its own. It is the work, not only of a thoughtful writer and good theologian, but of a wise and experienced priest."—Dublin Review. "Its characteristic is the singular simplicity and clearness with which everything is explained. . It will save priests hours and days of time."—Tablet. "There is much in it with which we thoroughly agree."—Church Times. "There was a great want of a manual of instruction for convents, and the want has now been supplied, and in the most satisfactory manner."—The Month.

The Catechism of Christian Doctrine. Approved for the use of the Faithful in all the Dioceses of England and Wales. Price 1d.; cloth, 2d.

A First Sequel to the Catechism. By the Rev. J.

Nary. 32mo. 1d.

"It will recommend itself to teachers in Catholic schools as one peculiarly adapted to the use of such children as have mastered the Catechism, and yet have nothing else to fall back upon for higher religious instruction. It will be found a great assistance as well to teachers as to pupils who belong to the higher standards in our Catholic poor schools."—Weekly Register.

Catechism made, Easy. A Familiar Explanation of "The Catechism of Christian Doctrine." By Rev. H. Gibson. Vol. I., 4s. Vol. II., 4s.

The Seven Sacraments explained and defended. Edited by a Catholic Clergyman. 1s. 6d.

Burton's Ecclesiastical History. 1s.

Protestant Principles Examined by the Written Word.
Originally entitled, "The Protestant's Trial by
the Written Word." New edition. 18mo. 1s.

"An excellent book."—Church News. "A good specimen of the concise controversial writing of English Catholics in the early part of the seventeenth century."—Catholic Opinion. "A little book which might be consulted profitably by any Catholic."—Church Times. "A clever little manual."—Westminster Gasette. "A useful little volume."—The Month. "An excellent little book."—Weekly Register. "A well-written and well-argued treatise."—Tablet.

R. Washbourne, 18 Paternoster Row, London.

Descriptive Guide to the Mass. By the Rev. Dr.

Laing. 1s.; extra cloth, 1s. 6d.

"An attempt to exhibit the structure of the Mass. The logical relation of parts is ingeniously effected by an elaborate employment of differences of type, so that the classification, down to the minutest subdivision, may at once be caught by the eye."—Tablet.

The Necessity of Enquiry as to Religion. By Henry John Pye, M.A. 4d.; for distribution, 20s. a

hundred; cloth, 6d.

"It is calculated to do much good. We recommend it to the clergy, and think it a most useful work to place in the hands of all who are under instruction."—Westminster Gazette. "A thoroughly searching little pamphlet."—Universe. "A clever little pamphlet. Each point is treated briefly and clearly."—Catholic Opinion.

A General Catechism of the Christian Doctrine. By

the Right Rev. Dr. Poirier. 18mo. 9d.

The Grounds of Catholic Doctrine. By Dr. Challoner. Large type edition. 18mo. cloth, 4d.

Dr. Butler's First Catechism, ½d. Second Catechism, 1d.; Third Catechism, 1½d.

Dr. Doyle's Catechism, 1\frac{1}{2}d.

Lessons on the Christian Doctrine, id.

Fleury's Historical Catechism. Large edition, 1½d. Bible History for the use of Catholic Schools and

Families. By the Rev. R. Gilmour. 2s.

Herder's Prints—Old and New Testament. 40 large

coloured pictures. 12s.

Origin and Progress of Religious Orders, and Happiness of a Religious State. By Fr. Jerome Platus, S.J.; translated by Patrick Mannock. Fcap. 8vo. 2s. 6d.

"The whole work is evidently calculated to impress any reader with the great advantages attached to a religious life."—Register.

Children of Mary in the World. 32mo. 1d.

The Christian Teacher. By Ven. de la Salle. 1s. 8d. Christian Politeness. By the Ven. de la Salle. 1s.

Duties of a Christian. By the Ven. de la Salle. 2s. The Monks of Iona and the Duke of Argyll. By the

Rev. J. Stewart M'Corry, D.D. 8vo. 3s. 6d.

R. Washbourne, 18 Paternoster Row, London.

The Young Catholic's Guide to Confession and Holy Communion. By Dr. Kenny. *Third edition*. Paper, 4d.; cloth, 6d.; cloth, red edges, 9d.

"Admirably suited to the purpose for which it is intended."—
Weekly Register. "One of the best we have seen. The instructions are clear, pointed, and devout, and the prayers simple, well constructed, and sufficiently brief. We recommend it."—Church News, Practical Counsels for Holy Communion. By Mgr.

de Ségur. Translated for children, 9d.

Pactical Counsels on Confession. By Mgr. de Ségur. Translated for children. 6d.

Auricular Confession. By Rev. Dr. Melia. 18. 6d. Explanation of the Epistles and Gospels, &c. By the

Rev. Fr. Goffine. Illustrated. 7s.

Rules for a Christian Life. By S. Charles Borromeo. 2d. Anglican Orders. By the Very Rev. Canon Williams. Second Edition. Crown 8vo. 3s. 6d.

The Rainy Day, and Guild of Our Lady. By the

Rev. Fr. Richardson. 2d.

The Crusade, or Catholic Association for the Suppression of Drunkenness. By the Rev. Fr. Richardson. 1d.

Little by Little; or, the Penny Bank. By the Rev. Fr. Richardson. 1d.

Lives of Saints, &c.

Life of the Ven. Anna Maria Taigi. Translated from the French of Calixte, by A. V. Smith

Sligo. 8vo. 5s.

"A most valuable book."—Dublin Review. "An edifying and delightful book of spiritual reading."—Church Herald. "We hope to see it meet with that success which works of the sort have a right to expect."—Westminster Gazette. "The translator's labour has been so ably performed that the book is wanting in few of the merits of an original work."—Tablet.

Butler's Lives of the Saints. 2 vols., 8vo., cloth, 28s.; or in cloth gilt, 34s.; or in 4 vols., 8vo., cloth, 32s.; or in cloth gilt, 48s.; or in leather gilt, 64s.

Life, Passion, Death, and Resurrection of Our Blessed
Lord. Translated from Ribadeneira. 18.

R. Washbourne, 18 Paternoster Row, London,

Oratorian Lives of the Saints. Second Series. Vol. I.—
S. Bernardine of Siena. Post 8vo. 5s.
Vol. II.—S. Philip Benizi. Post 8vo. 5s.
Vol. III.—S. Veronica Giuliani, and Blessed

Vol. III.—S. Veronica Giuliani, and Blessed Battista Varani. Post 8vo. 5s.

r. It is proposed to publish a Second Series of the Lives of the Modern Saints, translated from foreign languages, and to bring out two or more volumes in the year. 2. The works translated from will be in most cases the Lives drawn up for or from the processes of canonization or beatification, as being more full, more authentic, and more replete with aneodote, thus enabling the reader to become better acquainted with the Saint's disposition and spirit; while the simple matter-of-fact style of the narrative is, from its unobtrusive character, more adapted for spiritual reading than the views and generalizations, and prologetic extenuations of more recent biographers. 3. The objects are those stated at the commencement of the First Series, viz., 1. To supply English Catholics with a cabinetlibrary of interesting as well as edifying reading, especially for families, schools, and religious refectories, which would for many reasons be particularly adapted for these times, and would with God's blessing act as a counter influence to the necessarily deadening and chilling effects which the neighbourhood of heresy and the consequent prevalence of earthly principles and low views of grace may have on the temper and habits of mind even of the faithful; 2. To present to our other countrymen a number of samples of the fruit which the system, doctrine, and moral discipline established by the holy and blessed Council of Trent have produced, and which will be to inquirers really in earnest about their souls, an argument more cogent than any that mere controversy can allege; and 3. To spread the honour and love of the ever-blessed Queen of Saints, by showing how greatly an intense devotion to her aided in forming those prodigies of heroic virtue with which the Holy Ghost has been pleased to adorn the Church since the schism of Luther, more than in almost any previous times; while the same motive will prevent the Series being confined to modern saints exclusively. 4. The work is published with the permission and approval of superiors. Every volume containing the Life of a person not yet canonized or beatified by the Church will be prefaced by a protest in conformity with the decree of Urban VIII., and in all Lives which introduce questions of mystical theology great care will be taken to publish nothing which has not had adequate sanction, or without the reader being informed of the nature and amount of the sanction.

Life of Fr. de Ravignan. Crown 8vo. 9s.

The Pilgrimage to Paray le Monial, with a brief notice of the Blessed Margaret Mary. 6d.

Patron Saints. By Eliza Allen Starr. Cr. 8vo. 10s.

R. Washbourne, 18 Paternoster Row, London.

Life of St. Boniface, and the Conversion of Germany. By Mrs. Hope. Edited, with a Preface, by the Rev. Father Dalgairns. Cr. 8vo. 6s.

"Every one knows the story of S. Boniface's martyrdom, but every one has not heard it so stirringly set forth as in her 22nd

chapter by Mrs. Hope."-Dublin Review.

Louise Lateau: her Life, Stigmata, and Ecstasies. By Dr. Lefebyre. Translated from the French by T. S. Shepard. Fcap. 8vo. 2s.

Venerable Mary Christina of Savoy. 6d.

Memoirs of a Guardian Angel. Fcap. 8vo. 4s.

Life of St. Patrick. 12mo. IS.

Life of St. Bridget, and of other Saints of Ireland. 1s. Insula Sanctorum: the Island of Saints. 1s.; cloth, 2s. Life of Paul Seigneret, Seminarist of Saint-Sulpice.

Fcap. 8vo., 1s.; cloth extra, 1s. ou.; gilt, 2s.

"An affecting and well-told narrative. . . It will be a great favourite, especially with our pure-minded, high-spirited young people." -Universe. "Paul Seigneret was remarkable for the simplicity and the heroism of both his natural and his religious character."—Tablet. "We commend it to parents with sons under their care, and especially do we recommend it to those who are charged with the education and training of our Catholic youth."—Register.

A Daughter of St. Dominic. By Grace Ramsay.

Fcap. 8vo. 1s. 6d.; cloth extra, 2s. "A beautiful little work. The narrative is highly interesting."— Dublin Review. "It is full of courage and faith and Catholic heroism."—Universe. "One who has lived and died in our own day, who led the common life of every one else, but yet who learned how to supernaturalize this life in so extraordinary a way that we forget 'the doctor's daughter in a provincial town,' while reading Grace Ramsay's beautiful picture of the wonders effected by her ubiquitous charity, and still more by her fervent prayer."-Tablet. "The spirit of thorough devotion to Rome manifest in every page of this charming work will render it most attractive to Leaguers of St. Sebastian."-The Crusader.

The Glory of St. Vincent de Paul. By the Most Rev. Dr. Manning, Archbishop of Westminster.

DR. NEWMAN'S LIVES OF THE ENGLISH SAINTS. Life of St. Augustine of Canterbury. 12mo. 3s. 6d. Life of St. German. 12mo. cloth, 3s. 6d. Life of Stephen Langton. 12mo. cloth, 2s. 6d.

R. Washbourne, 18 Paternoster Row, London.

Life of S. Edmund of Canterbury. From the French of the Rev. Father Massé, S. J. By George White. Cloth, 1s. and 1s. 6d.

Life of Dr. Grant, first Bishop of Southwark. By

Grace Ramsay. 8vo. 16s.

The Life of St. Francis of Assisi. Translated from the Italian of St. Bonaventure by Miss Lockhart. With a Preface by His Grace the Archbishop of Westminster. Fcap. 8vo. cloth, 2s. and 3s.; gilt, 4s. "It is beautifully translated."—Catholic Opinion. "A most in-

"It is beautifully translated."—Catholic Opinion. "A most interesting and instructive volume."—Tablet. "This is a first-rate translation by one of the very few persons who have the art of translating as if they were writing an original work."—Dublin Review.

His Eminence Cardinal Wiseman; with full account of his Obsequies; Funeral Oration by Archbishop Manning, &c. 1s.; cloth, red edges, 1s. 6d.

Count de Montalembert. By George White. 6d. Life of Mgr. Weedall. By Dr. Husenbeth. 3s. 6d. Life of Pope Pius IX. 6d. Cheap edition, 1d. Challoner's Memoirs of Missionary Priests. 8vo. 6s.

BY THE POOR CLARES OF KENMARE.

Life of Father Matthew. 2s. 6d.

Life and Revelations of St. Gertrude. Cr. 8vo. 7s. 6d. Spirit of St. Gertrude. 18mo. 2s. 6d.

Life of St. Aloysius. 6d.; St. Joseph, 6d., cloth, 9d.; St. Patrick, 6d., cloth, 9d.

Life of St. Patrick. Illustrated by Doyle. 4to. 20s.

Our Lady.

The History of the Blessed Virgin. By the Abbé Orsini. Translated from the French by the Very Rev. F. C. Husenbeth, D.D. With eight Illustrations. Crown 8vo. 3s. 6d.

Manual of Devotions in Honour of Our Lady of Sorrows. Compiled by the Clergy at St. Patrick's Soho. 18mo. 1s.; cloth, red edges, 1s. 6d.

Miraculous Prayer—August Queen of Angels. 18. per 100.

R. Washbourne, 18 Paternoster Row, London.

 $\mathsf{Digitized}\,\mathsf{by}\,Google$

Devotion to Our Lady in North America. By the Rev. Xavier Donald Macleod. 8vo. 5s. cash.

"The work of an author than whom few more gifted writers have ever appeared among us. It is not merely a religious work, but it has all the charms of an entertaining book of travels. We can hardly find words to express our high admiration of it."—Weekly Register.

Life of the Ever-Blessed Virgin. Proposed as a Model to Christian Women. 1s.

Our Blessed Lady of Lourdes: a Faithful Narrative of the Apparitions of the Blessed Virgin Mary at the Rocks of Massabielle, near Lourdes, in the year 1858. By F. C. Husenbeth, D.D., V.G., and Provost of Northampton. 18mo. 6d.; cloth, 1s.; with Novena, 1s.; cloth, 1s. 6d. Novena, separately, 4d.; Litany, separately, 1d.

The Blessed Virgin's Root traced in the Tribe of Ephraim. By the Rev. Dr. Laing. 8vo. 10s. 6d.

Month of Mary for Interior Souls. By M. A. Macdaniel. 18mo. 2s.

Month of Mary, principally for the use of religious communities. 18mo. 1s. 6d.

Readings for the Feasts of Our Lady, and especially for the Month of May. By the Rev. A. P. Bethell. 18mo. 1s. 6d.; cheap edition, 1s.

A Devout Exercise in Honour of the Blessed Virgin Mary. From the Psalter and Prayers of S. Bonaventure. In Latin and English, with Indulgences applicable to the Holy Souls. 32mo. 1s.

The Definition of the Immaculate Conception. 6d.

The Little Office of the Immaculate Conception. In Latin and English. By the Very Rev. Dr. Husenbeth. 32mo. 4d.; cloth, 6d.; roan, 1s.; calf or morocco, 2s. 6d.

Our Lady's Lament, and the Lamentation of St. Mary Magdalene. 2s.

Life of Our Lady in Verse. 2s.

The Virgin Mary. By Dr. Melia. 8vo. 11s. 3d. cash. Archconfraternity of Our Lady of Angels. 1s. per 100.

R. Washbourne, 18 Paternoster Row, London.

Litany of Our Lady of Angels. 1s. per 100. Concise Portrait of the Blessed Virgin. 1s. per 100. Origin of the Blue Scapular. 1d.

Prayer-Books.

Washbourne's Edition of the "Garden of the Soul," in medium-sized type (small type as a rule being avoided). For prices see page 4.

The Little Garden. 6d., and upwards. See page 5.

The Lily of St. Joseph; a little Manual of Prayers and Hymns for Mass. Price 2d.; cloth, 3d.; or with gilt lettering, 4d.; more strongly bound, 6d.; or with gilt edges, 8d.; roan, 1s.; French morocco, 1s. 6d.; calf, or morocco, 2s.; gilt, 2s. 6d.

"It supplies a want which has long been felt; a prayer-book for children, which is not a childish book, a handy book for boys and girls, and for men and women too, if they wish for a short, easy-to-read, and devotional prayer-book."—Catholic Opinion. "A very complete prayer-book. It will be found very useful for children and for travellers."—Weekly Register. "A neat little compilation, which will be specially useful to our Catholic School-children. The hymns it contains are some of Fr. Faber's best."—Universe.

Life of Our Lord Commemorated in the Mass; a Method of Assisting at the Holy Sacrifice. By the Rev. E. G. Bagshawe, of the Oratory. 32mo. 3d.; cloth, 4d.; roan, 1s.; French morocco, 1s. 6d.; calf or morocco, 2s. 6d.

Path to Paradise. 36 full page Illustrations. Cloth, 3d. With 50 Illustrations, cloth, 4d.

Manual of Catholic Devotion. 6d.; roan, 1s. 6d.; calf or morocco, 2s. 6d.

Ursuline Manual. Persian calf, 7s. 6d.; morocco, 10s. Crown of Jesus. Persian calf, 6s.; morocco, 7s. 6d. and 8s. 6d., with rims, 10s. 6d.; morocco, extra gilt, 10s. 6d., with rims, 12s. 6d.; ivory, with rims, 21s., 25s., 27s. 6d. and 30s.

Burial of the Dead (Adults and Infants) in Latin and English. Royal 32mo. cloth, 6d.; roan, 1s. 6d.

"Being in a portable form, will be found useful by those who are called upon to assist at that solemn rite."—Tablet.

R. Washbourne, 18 Paternoster Row, London.

Devotions to the Sacred Heart. By the Rev. J. Joy Dean. Fcap. 8vo. 3s.

Devotions to Sacred Heart of Jesus. By the Rt. Rev. Dr. Milner. New Edition. To which is added Devotions to the Immaculate Heart of Mary. 3d.; cloth, 6d.; gilt, 1s.

Pleadings of the Sacred Heart. 18mo. 1s.

Sacred Heart of Jesus offered to the Piety of the Young engaged in Study. By Rev. A. Deham, S.J. 6d.
"Complete little Manual of Devotion to the Sacred Heart, and as such will be valued by Catholics of every age and station."—Tablet.
Treasury of the Sacred Heart. With Epistles and Gospels. 18mo. cloth, 3s. 6d.; roan, 4s. 6d.

Little Treasury of Sacred Heart. 32mo. 2s., roan 2s. 6d. Manual of Devotion to the Sacred Heart, from the Writings of Bl. Margaret Mary Alacoque. By Denys Casassayas. Translated. 3d.

Act of Consecration to the Sacred Heart. 1d.

Act of Reparation to the Sacred Heart. 1s. per 100. The Little Prayer-Book for Ordinary Catholic Devo-

tions. Cloth, 3d.

Garden of the Soul, in large type. Roan, gilt edges, 2s.; French morocco, 3s., clasp and rims, 4s. 6d.; French morocco, antique, 3s. 6d.; calf, 5s.; morocco, 6s. 6d.; roan, sprinkled edges, with Epistles and Gospels, 2s. All the other styles with Epistles and Gospels, 6d. extra.

Missal (complete). Persian calf, 8s. 6d.; morocco, 10s. 6d., with rims, 13s. 6d.; morocco, extra gilt, 12s. 6d., with rims, 15s. 6d.; morocco, with turnover edges, 13s. 6d.; morocco antique, 15s.; russia

antique, 20s.; ivory, with rims, 31s. 6d.

Catholic Hours: a Manual of Prayer, including Mass and Vespers. By J. R. Digby Beste, Esq. 32mo. cloth, 2s; red edges, 2s. 6d.; roan, 3s.; morocco, 6s.

In Suffragiis Sanctorum. Commem S. Josephi. Commem S. Georgii. Set of five for 4d.

R. Washbourne, 18 Paternoster Row, London.

Manual of Catholic Piety. Edition with green border. French mor., 2s. 6d.; mor., 4s.

Occasional Prayers for Festivals. By Rev. T. Barge.

32mo. 4d. and 6d.; gilt, 1s.

Illustrated Manual of Prayers. 32mo., 3d.; cloth, 4d. Keyof Heaven. Verylarge type, 1s. Leather 2s. 6d. gilt, 3s. Catholic Piety. 32mo. 6d.; roan, 1s.; with Epistles and Gospels, roan, 1s.; French morocco, 1s. 6d., with rims and clasp, 2s.; imitation ivory, rims and clasp, 2s. 6d.; velvet rims and clasps, 3s. 6d.

Key of Heaven. Same size and prices.

Catholic Piety, or Key of Heaven, with Epistles and Gospels. Large 32mo, roan 2s.; French morocco, with rims 2s.; extra gilt 2s.; with rims 2s. 6d.

with rims, 3s.; extra gilt, 3s.; with rims, 3s. 6d.

Novena of Meditations in Honour of S. Joseph, according to the method of S. Ignatius; preceded by a new exercise for hearing Mass according to the intentions of the souls in Purgatory. 18mo. 1s. 6d.

Novena to St. Joseph. Translated by M. A. Macdaniel. To which is added a Pastoral of the late Right Rev. Dr. Grant. 32mo. 4d.; cloth. 6d.

Right Rev. Dr. Grant. 32mo. 4d.; cloth, 6d. "All seasons are fitting in which to make Novenas to St. Joseph, for which reason this little work will be found very serviceable at any time."—Weekly Register.

A New Year's Gift to our Heavenly Father; or, Dedication of the First Hours of the Year, Quarter, Month, or Week to God. 4d.

Devotions for Mass. Very large type, 2d.

Memorare Mass. By the Poor Clares of Kenmare, 2d. Fourteen Stations of the Holy Way of the Cross. By

St. Liguori. Large type edition, 1d.

A Union of our life with the Passion of our Lord, by a daily offering. 1s. per 100.

Prayer for one's Confessor. 1s. per 100.

Litany of Resignation. 1s. per 100.

Intentions for Indulgences. 6d. per 100. Prayers for the Dying. 1s. per 100.

R. Washbourne, 18 Paternoster Row, London.

Indulgenced Prayers for the Rosary of the Holy Souls. 1d. each, 6d. a dozen, 3s. per 100.

Indulgenced Prayers for Souls in Purgatory. 1s. per 100.

Devotions to St. Joseph. 18. per 100. Devotion to St. Joseph as Patron of the Church. Catholic Psalmist: or, Manual of Sacred Music. with the Gregorian Chants for High Mass, Holy Week, &c. Compiled by C. B. Lyons, 4s.

The Complete Hymn Book, containing 136 Hymns

for Missions, Month of Mary. Price 1d.

Douai Bible. 2s. 6d.; calf or morocco, 6s.; gilt, 7s. Church Hymns. By J. R. Digby Beste, Esq. 6d.

Catholic Choir Manual: containing Vespers for all the Sundays and Festivals of the year, Hymns and Litanies, &c. Compiled by C. B. Lyons. 1s.

The Rosary for the Souls in Purgatory, with Indulgenced Prayer. 6d., 8d. and 9d. each. Medals separately, 1d. each, 9s. gross. Prayers separately, 1d. each, 3s. per 100.

Rome, &c.

Two Years in the Pontifical Zouaves. By Joseph Powell, Z.P. With 4 Engravings by Sergeant

Collingridge, Z.P. 8vo. 3s. 6d.

"It affords us much pleasure, and deserves the notice of the Catholic public."—Tablet. "Familiar names meet the eye on every page, and as few Catholic circles in either country have not had a friend or relative at one time or another serving in the Pontifical Zouaves, the history of the formation of the corps, of the gallant youths, their sufferings, and their troubles, will be valued as something more than a contribution to modern Roman history."—Freeman's Journal.

The Victories of Rome. By the Rev. Fr. Kenelm

Digby Beste. Second edition. 1s.

Civilization and the See of Rome. By Lord Robert

Montague. 6d.

The Roman Question. By F. C. Husenbeth, D.D. 1s. Defence of the Roman Church against Fr. Gratry. By Dom Gueranger. 6d.

Personal Recollections of Rome. By W. J. Jacob, Esq., late of the Pontifical Zouaves. 8vo. 1s. 6d.

R. Washbourne, 18 Paternoster Row, London.

Henri V. (Comte de Chambord), September 29, 1873.

By W. H. Walsh. With a Portrait. 8vo. 1s. 6d.

The Rule of the Pope-King. By Rev. Fr. Martin. 6d.

The Years of Peter. By an Ex-Papal Zouave. 1d.

The Catechism of the Council. By a D.C.L. 2d.

Tales, or Books for the Library.

Tom's Crucifix, and other Tales. By M. F. S. 3s.

"Eight simple stories for the use of teachers of Christian doctrine."—Universe. "This is a volume of short, plain, and simple stories, written with the view of illustrating the Catholic religion practically by putting Catholic practices in an interesting light before the mental eyes of children....The whole of the tales in the volume before us are exceedingly well written."—Register.

Simple Tales. Square 16mo. cloth antique, 2s. 6d.

"Contains five pretty stories of a true Catholic tone, interspersed with some short pieces of poetry. . Are very affecting, and told in such a way as to engage the attention of any child."—Register. "This is a little book which we can recommend with great confidence as a present for young readers. The tales are simple, beautiful, and pathetic."—Catholic Opinion. "It belongs to a class of books of which the want is generally much felt by Catholic parents."—Dublin Review. "Beautifully written. 'Little Terence' is a gem of a Tale."—Tablet.

Terry O'Flinn's Examination of Conscience. By the Very Rev. Dr. Tandy. Fcap. 8vo. 1s. 6d.; extra gilt, 2s.; cheap edition, 1s.

"The writer possesses considerable literary power."—Register.
"The idea is well sustained throughout, and when the reader comes to the end of the book he finds the mystery solved, and that it was all nothing but a 'dhrame."—Church Times.

The Adventures of a Protestant in Search of a Religion: being the Story of a late Student of Divinity at Bunyan Baptist College; a Nonconformist Minister, who seceded to the Catholic Church. By Iota. 5s.; cheap edition, 3s.

"Will well repay its perusal."—Universe. "This precious vol-

"Will well repay its perusal."—Universe. "This precious volume."—Baptist. "No one will deny 'lota' the merit of entire originality."—Civitian. "A valuable addition to every Catholic library." Tablet. "There is much cleverness in it."—Nonconformist. "Malicious and wicked."—English Independent.

A Wasted Life. By Rosa Baughan. 8vo. 3s. 6d. Irish Monthly. Vols. 1 and 2. Each 4s. 6d.

R. Washbourne, 18 Paternoster Row, Lonaon.

Fairy Tales for Little Children. By Madeleine Howley

Meehan. Fcap. 1s.; cloth extra, 1s. 6d.; gilt, 2s. "Full of imagination and dreams, and at the same time with excellent point and practical aim, within the reach of the intelligence of infants."-Universe. "Pleasing, simple stories, combining instruction with amusement."-Register.

Rosalie; or, the Memoirs of a French Child. Written by

herself. Fcap. 8vo., 1s. and 1s. 6d.; extra gilt, 2s. "It is prettily told, and in a natural manner. The account of Rosalie's illness and First Communion is very well related. We can recommend the book for the reading of children."-Tablet.

"The tenth chapter is beautiful."-Universe.

The Story of Marie and other Tales. Fcap. 8vo., 2s.; cloth extra, 2s. 6d.; gilt, 3s.; or separately:—The Story of Marie, 2d.; Nelly Blane, and A Contrast, 2d.; A Conversion and a Death-Bed, 2d.; Herbert Montagu, 2d.; Jane Murphy, The Dying Gipsy, and The Nameless Grave, 2d.; The Beggars, and True and False Riches, 2d.; Pat and his Friend, 2d.

"A very nice little collection of stories, thoroughly Catholic in their teaching."-Tablet. "A series of short pretty stories, told with much simplicity."—Universe. "A number of short pretty stories, replete with religious teaching, told in simple language."—Weekly Register. Margarethe Verflassen. Translated from the German

by Mrs. Smith Sligo. Fcap. 8vo. 3s.; gilt, 3s. 6d. "A portrait of a very holy and noble soul, whose life was passed in constant practical acts of the love of God."-Weekly Register. "It is the picture of a true woman's life, well fitted up with the practice of ascetic devotion and loving unwearied activity about all the works of mercy."-Tablet.

The Last of the Catholic O'Malleys. A Tale. M. Taunton. 18mo. cloth, 1s. 6d.; extra, 2s.

"A sad and stirring tale, simply written, and sure to secure for itself readers."—Tablet. "Deeply interesting. It is well adapted for parochial and school libraries."—Weekly Register. "A very pleasing tale."-The Month.

Eagle and Dove. From the French of Mademoiselle

Zénarde Fleuriot. By Emily Bowles. Cr. 8vo., 5s. "We recommend our readers to peruse this well-written story."— Register. "One of the very best stories we have ever dipped into." -Church Times. "Admirable in tone and purpose."-Church Herald. "A real gain. It possesses merits far above the pretty fictions got up by English writers."-Dublin Review. "There is n air of truth and sobriety about this little volume, nor is there any attempt at sensation."-Tablet.

R. Washlenne, 18 Paternoster Rew, London.

Rupert Aubray. By the Rev. T. J. Potter. 3S. Farleyes of Farleye. By the same author. 2s. 6d. Sir Humphrey's Trial. By the same author. 2s. 6d. Chats about the Rosary; or, Aunt Margaret's Little

Neighbours. Fcap. 8vo. 3s.

"There is scarcely any devotion so calculated as the Rosary to keep up a taste for piety in little children, and we must be grateful for any help in applying its lessons to the daily life of those who already love it in their unconscious tribute to its value and beauty." -Month. "We do not know of a better book for reading aloud to children, it will teach them to understand and to love the Rosary."-Tablet. "A graceful little book, in fifteen chapters, on the Rosary, illustrative of each of the mysteries, and connecting each with the practice of some particular virtue."—Catholic Opinion.

Cistercian Legends of the 13th Century. Translated from the Latin by the Rev. Henry Collins.

Cloister Legends: or, Convents and Monasteries in the Olden Time. Second Edition. Cr. 8vo. 4s. The People's Martyr, a Legend of Canterbury. 4s.

Keighley Hall and other Tales. By Elizabeth King. 18mo. 6d.; cloth, is.; gilt, is. 6d.; or, separately, Keighley Hall, Clouds and Sunshine, The Maltese Cross, 3d. each.

Sir Ælfric and other Tales. By the Rev. G. Bampfield. 18mo. 6d.; cloth, 1s.; gilt, 1s. 6d.

Ned Rusheen. By the Poor Clares. Crown 8vo. 6s. The Prussian Spy. A Novel. By V. Valmont. Adolphus; or, the Good Son. 18mo. gilt, 6d.

Nicholas; or, the Reward of a Good Action. 6d. The Lost Children of Mount St. Bernard. 18mo. gilt, 6d.

A Broken Chain. 18mo. gilt, 6d.

The Baker's Boy; or, the Results of Industry. 6d. "All prettily got up, artistically illustrated, and pleasantly-written. Better books for gifts and rewards we do not know."- Weekly Register. "We can thoroughly recommend them."-Tablet.

The Truce of God: a Tale of the Eleventh Century. By G. H. Miles. 4s.

Tales and Sketches. By Charles Fleet. 8vo. cloth, 2s. and 2s. 6d.; cloth, gilt, 3s. 6d.

"Pleasingly-written, and containing some valuable hints. There is a good deal of nice feeling in these short stories."-Tablet.

R. Washbourne, 18 Paternoster Row, London.

-I :

The Convent Prize Book. By the author of "Geraldine." Fcap. 8vo. 2s. 6d.; gilt, 3s. 6d.

The Journey of Sophia and Eulalie to the Palace of True Happiness. Translated by the Rev. Father Ambrose, Mount St. Bernard's. Fcap. 8vo. 3s. 6d.; cheap edition, 2s. 6d.

The Fisherman's Daughter. By Conscience. 4s. The Amulet. By Hendrick Conscience. 4s. Count Hugo of Graenhove. By Conscience. 4s. The Village Innkeeper. By Conscience. 4s. Happiness of being Rich. By Conscience. 4s. Florence O'Neill. By A. M. Stewart. 4s. 6d. and 6s. Limerick Veteran. By the same. 4s. 6d. and 6s. The Three Elizabeths. By the same. 3s. 6d. and 4s. 6d. Alone in the World. By the same. 3s. 6d. and 4s. 6d. Festival Tales. By J. F. Waller. 5s.

Shakespeare's Plays and Tragedies. Abridged and Revised for the use of Schools. By Rosa

Baughan. 8vo. 7s. 6d.

Poems. By H. N. Oxenham. *Third Edition*. 3s. 6d. Miscellaneous and Educational.

History of Modern Europe. With a Preface by the Right Rev. Dr. Weathers. 12mo. cloth, 5s.; gilt, 6s.; roan, 5s. 6d.

"A work of especial importance for the way in which it deals with the early part of the present Pontificate."—Weekly Register. The Continental Fish Cook; or, a Few Hints on Maigre

Dinners. By M. J. N. de Frederic. 18mo. 1s. "This is an admirable collection of recipes, which many house-keepers will welcome for use. We strongly recommend our lady readers at once to procure it."—Church Herald. "It will give to all mistresses of households very valuable hints on maigre dinners, and we feel sure they will be glad to know of the existence of such a manual."—Register. "There are 103 recipes, all of which have been practically tested; they combine variety, wholesomeness, and economy."—Universe. "It is an unpretending little work, but nevertheless containing many recipes, enabling housekeepers to provide an excellent variety of dishes, such as may lawfully be eaten in times of fasting and abstinence."—Church Times.

R. Washbourne, 18 Paternoster Row, London.

Culpepper. An entirely New Edition of Brook's Family Herbal. 150 engravings, drawn and coloured from living specimens. Crown 8vo., 5s. 6d.

University Education, under the Guidance of the Church; or, Monastic Studies. By a Monk of St.

Augustine's, Ramsgate. 8vo. 2s. 6d.

"An admirable pamphlet. Its contents are above praise. We trust that it will be widely circulated."—Weekly Register. "The author is evidently a scholar, a well-read man, and a person of experience and wide reading. His essay, consequently, is worth both studying and preserving."—Church Herald.

Elements of Philosophy, comprising Logic, and General Principles of Metaphysics. By Rev. W.

H. Hill, S.J. Second edition, 8vo. 6s.

"This work is from the pen of one who has devoted many years to the study and teaching of philosophy. It is elementary, and must be concise; yet it treats the important points of philosophy so clearly, and contains so many principles of wide application, that it cannot fail to be especially useful in a country where sound philosophical doctrine is perhaps more needed than in any other."

History of England. By W. Mylius. 12mo. 3s. 6d. Catechism of the History of England. Cloth, 1s. History of Ireland. By T. Young. 18mo. cloth, 2s. 6d. The Illustrated History of Ireland. By the Nun ot

Kenmare. Illustrated by Doyle. 8vo. 11s.

The Patriots' History of Ireland. By the Poor Clares of Kenmare. 18mo. cloth, 2s.; cloth gilt, 2s. 6d.

A Chronological Sketch of the Kings of England and France. With Anecdotes for the use of Children. By H. Murray Lane. 2s. 6d.; or separately, England, 1s. 6d., France, 1s. 6d.

"Admirably adapted for teaching young children the elements of English and French history."—Tablet. "A very useful little publication."—Weekly Register. "An admirably arranged little work for the use of children."—Universe.

The Catholic Alphabet of Scripture Subjects. Price, on a sheet, plain, 1s.; coloured, 2s.; mounted on linen, to fold in a case, 3s. 6d.; varnished, on linen, on rollers, 4s.

"This will be hailed with joy by all young children in Catholic schools, and we should gladly see it placed conspicuously before the eyes of our little ones." — Catholic Opinion. "Will be very welcome

in the infant school."- Weekly Register.

Bell's Modern Reader and Speaker. Cloth, 3s. 6d. General Questions in History, Chronology, Geography, the Arts, &c. By A. M. Stewart. 4s. 6d. Extracts from the Fathers and other Writers of the

Church. 12mo. cloth, 4s. 6d.

Brickley's Standard Table Book, &d.

ä

ž.

Washbourne's Multiplication Table on a sheet, 3s. per 100. Specimen sent for 1d. stamp.

Music (Net).

BY HERR WILHELM SCHULTHES.

Veni Domine. Motett for Four Voices. 2s.; vocal arrangement, 6d.

Cor Jesu, Salus in Te Sperantium. 2s.; with harp accompaniment, 2s. 6d.; abridged edition, 3d.

Mass of the Holy Child Jesus, and Ave Maria for unison and congregational singing, with organ accompaniment. 3s.

The Vocal Part. 4d.; or in cloth, 6d.

The Ave Maria of this Mass can be had for Four Voices, with the Ingressus Angelus. 1s. 3d.

Recordare. Oratio Jeremiæ Prophetæ. 1s.

Ne projicias me a facie Tua. Motett for Four Voices.
(T.B.) 1s. 3d.

Benediction Service, with 36 Litanies. 6s.

Oratory Hymns. 2 vols., 8s.

Regina Coeli. Motett for Four Voices. 3s.; vocal arrangement, 1s.

Twelve Latin Hymns, for Vespers, &c. 2s.

Litanies. By Rev. J. McCarthy. 1s. 3d. Six Litany Chants. By F. Leslie. 6d. Ave Maria. By T. Haydn Waud. 1s. 6d. Fr. Faber's Hymns. Various, 9d. each. Portfolio. With a patent metallic back. 3s.

A separate Catalogue of FOREIGN Books, Educational Books, Books for the Library or for Prizes, supplied; also a Catalogue of School and General Stationery, a Catalogue of Secondhand Books, and a Catalogue of Crucifixes and ether Religious Articles.

Digitized by Google

INDEX TO AUTHORS. PAGE PAGE A'Kempis, Thomas Allies, T. W., Esq. Amherst, Bishop. . 8 King, Miss . . 28 . II L'acordaire, Père . . 12 . 8 Laing, Rev. Dr. . 13, 16, 21 Dupanloup, Mgr. 2 Ravignan, Père 8 Fleuriot, Mdlle. Zénaïde 27 Redmond, Rev. Dr. 1, 13 Francis of Sales, St. 10, 11 Richardson, Rev. Fr. 17 Frassinetti 14 Robertson, Professor 11, 13 Gilmour, Rev. H. 15 Scaramelli 9 Gilmour, Rev. Rr. 16 Schulthes, Herr 31 Goffine, Rev. Fr. 16 Shakespeare 29 Grant, Bishop 11, 24 Shepard, T. S., Esq. 19 Gueranger 25 Sligo, A. V. Smith, Esq. 17 Hedley, Canon 7 Sligo, Mrs. Smith 27 Herbert, Lady 1, 2, 6 Stewart, A. M. 29 Hill Rev. Fr. 20 Tame, C. E., Esq. Dupanloup, Mgr. . . 2 Ravignan, Père . . 8 Herbert, Lady . . . 1, 2, 6 Hill, Rev. Fr. . . . 30 Hope, Mrs. 9 Husenbeth, Very Rev. Dr. 20, 21 Husenbeth, Very Rev. Dr. 20, 21 Husenbeth, Very Rev. Dr. 20, 21 · 21 . 27 Kenny, Dr. . . . 17 | Williams, Canon . . . 16 CONTENTS. PAGE New Books - - 1 | Prayer-Books - - 22 | Prayer-Books - - 23 | Rome, &c. - - 25 | Religious Reading - - 5 | Religious Instruction - - 14 | Educational Works - - 29 | Music - - - 31 | PAGE

R. WASHBOURNE, 18 PATERNOSTER ROW.

Our Lady, Works relating to 20





